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"Pro Ecclesia Dei." St. Augustine.

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RICHARDUS COLLENDER

CENSOR DEPUTATUS.

Imprimatur :

✠ N.T. CARD. GILROY,

ARCHIEP. SYDNEYENSIS.

1a die, Julii, 1955.

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SACRA CONGREGATIO RITUUM DECRETUM GENERALE DE RUBRICIS AD SIMPLICIOREM FORMAM REDIGENDIS (*A.A.S.*, Vol. 47, p. 218)

Cum nostra hac aetate sacerdotes, praesertim illi qui curam animarum gerunt, variis novisque in dies apostolatus officiis onerentur, ita ut divini officii recitationi ea qua oportet animi tranquillitate vix attendere possint, nonnulli locorum Ordinarii enixas preces S. Sedi detulerunt, ut huiusmodi difficultati amovendae benigne provideret, ac saltem rubricarum copiosum instructum ad simpliciolem redigeretur formam.

Summus Pontifex Pius PP. XII, pro Sua pastorali cura et sollicitudine, rem hanc examinandam commisit peculiari virorum peritorum Commissioni, quibus studia de generali liturgica instauratione demandata sunt; hi autem rebus omnibus accurate perpensis, in consilium venerunt vigentes rubricas ad expeditiores normas esse reducendas, ita tamen ut in usum trahi possint, servatis interim libris liturgicis prouti exstant, donec aliter provisum fuerit.

Quibus omnibus Ssmo Domino Nostro ab Emo D. Cardinali S. R. C. Praefecto per singula relatis, Sanctitas Sua sequentem rubricarum dispositionem approbare dignata est eamque vulgari mandavit, ita tamen ut quae praesenti Decreto statuuntur vim obtineant kalendis Ianuariis anni 1956.

Caveant interim Pontificii librorum liturgicorum Editores, ut in novis editionibus Breviarii et Missalis romani forte disponendis, ne quid prorsus innovetur.

Contrariis quibuslibet minime obstantibus.

Datum Romae, ex aedibus S. R. Congregationis, die 23 mensis Martii anni 1955.

C. Card. CICOGNANI, *Praefectus*.

+ A. Carinci, Archiep. Seleuc., *Secretarius*.

DE RUBRICIS AD SIMPLICIOREM FORMAM REDIGENDIS Tit. I—NORMAE GENERALES

1. Ordinationes quae sequuntur ritum romanum respiciunt; quae hic expresse non nominantur, immutata censentur.

2. Nomine calendarii veniunt cum calendarium in usum universae Ecclesiae, tum calendaria particularia.

3. Normae quae sequuntur servandae sunt in recitatione sive publica sive privata divini officii, nisi aliter expresse caveatur.

4. Indulta particularia quaelibet et consuetudines etiam speciali mentione dignae, quae his ordinationibus obstant, expresse revocata censentur.

Tit. II—VARIATIONES IN CALENDARIO

1. Gradus et ritus *semiduplex* supprimitur.

2. Dies liturgici, qui nunc sub ritu semiduplici calendariis inscripti sunt, sub ritu simplici celebrantur, excepta vigilia Pentecostes quae ad ritum duplicem elevatur.

a) *De dominicis*

3. Dominicae Adventus et Quadragesimae et aliae usque ad dominicam in Albis necnon et dominica Pentecostes celebrantur ritu duplici I classis et festis quibuslibet praeferuntur tam in occurrentia quam in concurrentia.

4. Quando in dominicis 2^a, 3^a, 4^a Adventus festa I classis occurrerint permittuntur Missae de festo, excepta conventuali.

5. Dominicae hucusque sub ritu semiduplici celebratae, ad ritum duplicem elevantur; antiphonae tamen interim non duplicantur.

6. Officium et Missa dominicae impeditae, nec anticipantur, nec resumuntur.

7. Si in dominicis per annum occurrerit festum cuiusvis tituli vel mysterii Domini, festum ipsum locum tenet dominicae, de qua fit tantum commemoratio.

b) *De vigiliis*

8. Vigiliae privilegiatae sunt: vigilia Nativitatis Domini et vigilia Pentecostes.

9. Vigiliae communes sunt: vigilia festorum Ascensionis Domini, Assumptionis B. M. V., S. Ioannis Baptistae, Ss. Petri et Pauli, S. Laurentii. Omnes aliae vigiliae, etiam quae calendariis particularibus sunt inscriptae, supprimuntur.

10. Vigiliae communes, in dominica occurrentes, non anticipantur, sed omittuntur.

c) *De octavis*

11. Celebrantur tantum octavae Nativitatis Domini, Paschatis et Pentecostes, suppressis omnibus aliis, sive in calendario universali, sive in calendariis particularibus occurrentibus.

12. Dies infra octavas Paschatis et Pentecostes elevantur ad ritum

duplicem, festis quibuslibet praeferuntur et non admittunt commemorationes.

13. Dies infra octavam Nativitatis Domini, quamvis eleventur ad ritum duplicem, celebrantur prouti nunc.

14. Diebus a 2 ad 5 Ianuarii, nisi occurrat aliquod festum, fit de feria currenti, ritu simplici. In officio antiphonae et psalmi ad omnes Horas et versus nocturni de currenti hebdomadae die, ut in psalterio; reliqua ut die 1^a Ianuarii, praeter lectiones, quae dicuntur de Scriptura occurrenti, cum suis responsoriis, et dicitur *Te Deum*. Conclusio hymnorum et versus in responsorio brevi ad Primam dicuntur ut in Nativitate Domini. Missa dicitur ut die 1^a Ianuarii, sine *Credo*, et sine *Communicantes* proprio.

Prohibentur Missae lectae tam votivae quam cotidianae defunctorum.

15. Dies a 7 ad 12 Ianuarii, suppressa octava Epiphaniae, fiunt feriae per annum (ritu simplici). In officio antiphonae et psalmi ad omnes Horas et versus nocturni de currenti hebdomadae die, ut in psalterio; reliqua ut in festo Epiphaniae, praeter lectiones, quae dicuntur de Scriptura occurrenti, cum suis responsoriis, et dicitur *Te Deum*. Conclusio hymnorum et versiculus ad Primam, de Epiphania. Missa de Epiphania, sine *Credo* et sine *Communicantes* proprio.

Prohibentur Missae lectae tam votivae, quam cotidianae defunctorum.

16. Die 13 Ianuarii fit commemoratio Baptismatis D. N. Iesu Christi sub ritu duplici maiore; officium et Missa dicuntur uti nunc sunt in octava Epiphaniae.

Si vero commemoratio Baptismatis D. N. Iesu Christi occurrerit in dominica, tunc fit de festo S. Familiae, sine ulla commemoratione. In sabbato praecedenti ponitur initium Epistolae primae ad Corinthios.

17. Dies a festo Ascensionis Domini usque ad vigiliam Pentecostes exclusive fiunt feriae tempore paschali (*ritu simplici*). In officio antiphonae et psalmi ad omnes Horas et versus nocturni dicuntur de currenti hebdomadae die, ut in psalterio; reliqua ut in festo Ascensionis Domini, praeter lectiones, quae dicuntur de Scriptura occurrenti, cum suis responsoriis. Conclusio hymnorum et versus ad Primam dicuntur de festo Ascensionis; Missa de eodem festo sine *Credo*, et sine *Communicantes* proprio.

Prohibentur Missae lectae tam votivae, quam cotidianae defunctorum.

In vigilia Pentecostes, nihil innovetur.

18. Dies octavae suppressae Corporis Christi et octavae item suppressae Ss. Cordis Iesu, fiunt feriae per annum.

19. In dominicis olim infra has octavas Ascensionis, Corporis Christi et Ss. Cordis Iesu, officium dicitur prouti nunc.

d) *De festis sanctorum*

20. Festa sanctorum, hucusque sub ritu semiduplici celebrata, habentur tamquam festa simplicia.

21. Festa sanctorum, hucusque sub ritu simplici celebrata, reducuntur ad commemorationem, sine lectione historica.

22. In feriis Quadragesimae et Passionis, a feria IV Cinerum usque ad sabbatum ante dominicam Palmarum, quando aliquod festum occurrerit, quod non sit I vel II classis, tam officium (in recitatione privata) quam Missa dici possunt de feria vel de festo.

Tit. III—DE COMMEMORATIONIBUS

1. Quae hic de commemorationibus dicuntur, valent tam pro officio, quam pro Missa, cum in occurrentia, tum in concurrentia.

2. Commemorationes numquam omittendae et praecedentiam absolutam habentes, sunt:

a) de quavis dominica.

b) de festo I classis.

c) de feriis Quadragesimae et Adventus.

d) de feriis et sabbato Quattuor Temporum Septembris.

e) de Litaniis maioribus.

3. Aliae commemorationes forte occurrentes ita admittuntur, ut numerum ternarium orationum non excedant.

4. Praeter et post commemorationes sub n. 2 recensitas, ratio commemorationum haec est:

a) In dominicis I classis, in festis I classis, in feriis et vigiliis privilegiatis, et insuper in Missis in cantu vel votivis sollemnibus, nulla admittitur commemoratio.

b) In festis II classis, et in ceteris dominicis una tantum admittitur commemoratio.

c) In omnibus aliis diebus sive festivis, sive ferialibus, duae tantum admittuntur commemorationes.

5. Festa commemorata non amplius gaudent: a) *in officio*, versu proprio in responsorio brevi ad Primam, et doxologia propria in hymnis, exceptis diebus de quibus Tit. II, nn. 14-17; b) *in Missa*, Credo et Praefatione propria.

Tit. IV—VARIATIONES IN BREVIARIO

a) *De initio et fine Horarum*

1. Horae canonicae, tam in publica quam in privata recitatione, omissis *Pater, Ave* et respective *Credo*, inchoantur absolute, hoc modo:

Matutinum: a versu *Domine, labia mea aperies.*

Laudes, Horae minores et Vesperae: a versu *Deus, in adiutorium.*

Completorium: a versu *Iube, domne, benedicere.*

2. In officio tridui sacri et in officio defunctorum omnes Horae, omissis *Pater, Ave* et respective *Credo*, incipiunt ut in Breviario notatur.

3. Item Horae canonicae tam in publica quam in privata recitatione, absolvuntur hoc modo:

Matutinum (in recitatione privata), Laudes, Tertia, Sexta, Nona et Vesperae: versu *Fidelium animae.*

Prima: benedictione *Dominus nos benedicat.*

Completorium: benedictione *Benedicat et custodiat.*

b) *De conclusione officii*

4. Cursus cotidianus divini officii concluditur post Completorium, sueta antiphona B. M. V., cum versiculo *Divinum auxilium.*

Indultum et indulgentiae, pro recitatione orationis *Sacrosanctae* concessa, eidem antiphonae finali adnectuntur.

c) *De quibusdam partibus in officio*

5. Hymni proprii quorundam sanctorum certis Horis assignati non transferuntur. In hymno *Iste confessor* numquam mutatur tertius versus, qui erit semper: *Meruit supremos laudis honores.*

6. Antiphonae ad *Magnificat* feriarum tempore Septuagesimae forte praetermissae non resumuntur.

7. Preces feriales dicuntur tantum in Vesperis et in Laudibus officii feriarum IV et VI tempore Adventus, Quadragesimae et Passionis, necnon feriarum IV et VI, et sabbati Quattuor Temporum, excepta octava Pentecostes, quando officium fit de feria.

8. Omnes aliae preces omittuntur.

9. Suffragium sanctorum et commemoratio de Cruce omittuntur.

10. Symbolum Athanasianum recitatur in festo Ss. Trinitatis tantum.

d) *De aliis variationibus*

11. Primae vesperae (sive integrae, sive a capitulo, sive per modum commemorationis) competunt solummodo festis I et II classis, et dominicis.

12. Ad singulas partes officii quod attinet haec servantur.

a) In dominicis et festis I classis nihil innovatur.

b) In festis II classis et in festis duplicibus Domini et B. M. V., ad Matutinum, Laudes et Vesperas fit ut in proprio et in communi; ad

Horas minores ut in psalterio de feria currenti et proprio loco; ad Completorium de dominica.

c) In ceteris festis, vigiliis vel feriis, per omnes Horas fit ut in psalterio et proprio loco, nisi in Matutino, Laudibus et Vesperis antiphonae et psalmi specialiter assignati habeantur.

13. Lectiones de Scriptura occurrenti una cum suis responsoriis, si die assignato dici nequeant, omittuntur, etiam si agatur de "initis" librorum.

14. In festo sanctorum lectiones I nocturni, si propriae assignatae non habeantur, sumuntur de Scriptura occurrenti: his deficientibus, sumuntur de communi.

Tit. V—VARIATIONES IN MISSALI

a) *De orationibus*

1. Orationes pro diversitate temporum assignatae abolentur.

2. In Missis votivis defunctorum, si in cantu celebrentur, unica dicitur oratio; si sine cantu, dici possunt tres orationes.

3. Oratio *Fidelium* hucusque praescripta prima feria libera cuiusvis mensis vel feria II cuiusvis hebdomadae, aboletur. In choro, his feriis, Missa conventualis dicitur iuxta rubricas.

4. Collectae ab Ordinario simpliciter imperatae, omittuntur iuxta rubricas hucusque vigentes, et insuper in omnibus dominicis ac quoties Missa in cantu celebretur: denique quando orationes, iuxta rubricas dicendae, numerum ternarium attigerint.

b) *De quibusdam aliis variationibus*

5. In feriis per annum, si commemoratio alicuius sancti fieri debeat, Missa dici potest, ad libitum celebrantis, vel de feria vel, more festivo, de sancto commemorato.

6. In Missis defunctorum sequentia *Dies irae* omitti potest, nisi agatur de Missa in die obitus seu depositionis praesente cadavere, vel etiam absente ob rationabilem causam, et de die Commemorationis omnium fidelium defunctorum. Hoc autem die sequentia semel tantum dici debet, scilicet in Missa principali, secus in prima Missa.

7. *Credo* dicitur dumtaxat in dominicis et festis I classis, in festis Domini et B. Mariae Virg., in festis nataliciis Apostolorum et Evangelistarum, et Doctorum universae Ecclesiae, et in Missis votivis sollemnibus in cantu celebratis.

8. Praefatio dicitur quae cuique Missae propria est: quo deficiente, dicitur praefatio de tempore, secus communis.

9. In quavis Missa pro ultimo Evangelio sumitur semper initium

Evangelii secundum Ioannem, excepta tertia Missa Nativitatis Domini et Missa Dominicae Palmarum.

(A translation of this decree is printed on page 246).

* * * *

FROM THE APOSTOLIC DELEGATION

The following List of Faculties granted by the Sacred Consistorial Congregation to Apostolic Nuncios, Internuncios and Delegates on behalf of chaplains and for the appointment of chaplains on ships, and concerning chaplains for the Apostolate of the Sea, are translated from copies kindly sent by His Excellency, the Apostolic Delegate:

From the Apostolic Constitution "Exul Familia" of August 1, 1952, title 2, chap. 1 (A.A.S., XLIV, pp. 693f).

"3—§ 1. 1. It belongs to the Sacred Consistorial Congregation alone to grant priests desiring to migrate from Europe or the Mediterranean countries to foreign parts, for any space of time, short or long, indefinite or in perpetuum, the permission to leave, to remain abroad, or to spend a long time abroad.

2. Nuncios, Internuncios and Apostolic Delegates can grant the same permission to priests of that nation in which they exercise a stable legation, provided that this faculty has been granted to them and reserved.

§ 2. 1. This permission must be obtained by those priests, of whom there is question in § 1, No. 1, so that, with the observance of all other things which should be observed, they may be incardinated to another diocese overseas.

2. The same condition is required also by Religious, unless there is question of Religious who are being sent by their Superiors to another house of the Order or Congregation. Permission is also required by exclaustated Religious during the time of exclaustation; also secularized Religious received by some kind Bishop, either purely and simply, or on trial.

§ 3. This permission, with due regard to the laws laid down in the Decree "Magni semper negotii" (30 Dec., 1918, A.A.S., XI, pp. 39-43) is not to be given, unless the following points are certain:

1. That the petitioner presents good testimony regarding his life;
2. That he has a just and reasonable cause for migrating;
3. That he has the consent of the Bishop whom he is leaving, or

of his Superior, if there is question of a Religious, and also has the consent of the Bishop to whom he is going;

4. That he has the required Indult of the Sacred Congregation of the Council, if there is question of a parish priest, as often as absence must be protracted beyond three months.

§ 4. Priests, secular or religious, who, after obtaining permission to migrate to some country overseas, desire to change from one diocese to another in the same country, need a new permission.

§ 5. Priests, who have not observed these laws but migrated, rashly and arrogantly, incur the penalties laid down in the said Decree "*Magni semper negotii*" (suspension a divinis incurred ipso facto; irregularity, if they dare, notwithstanding, to exercise sacred functions; penalties from which only the Sacred Consistorial Congregation can absolve—*ibid*, p. 43).

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ADDENDA A

to the List of Faculties given to Nuncios, Internuncios and Apostolic Delegates for their territories.

Formula II.

No. 23 bis: [The faculty] of granting, in accordance with the norms laid down in the Apostolic Constitution, "*Exul Familia*", tit. 2, c. 1, n. 3, permission to migrate from one diocese to another (*etiam alterius dicionis*). The permission may be given to secular priests or religious who for any space of time have lawfully immigrated to the territory assigned to the Nuncio, Internuncio, or Apostolic Delegate, provided that, as regards the space of time, the terms of the preceding concession are not exceeded, unless in case of necessity, and with the observance of all things to be observed according to law, and the other things prescribed in the abovementioned Apostolic Letters, same title, chapter and number, and with the obligation of transmitting to the Sacred Consistorial Congregation, at the end of each year, a report on the number and quality of the favours granted.

Given at Rome, from the Palace of the Sacred Consistorial Congregation, Jan. 25, 1955.

+ A. Card. PIAZZA, *Secretary*.
JOSEPH FERRETTO, *Assessor*.

ADDENDA B.

Formula 2.

No. 23 bis: [The faculty] of approving, according to the norms of the Apostolic Constitution "Exul Familia" (tit. 2, c. 1, no. 5, § 1, 1), when due evidence has been found on the life, conduct and fitness of the petitioner, as also on the consent given by the Ordinary—of approving priests, either secular or regular, who wish to attend to the spiritual care of those who are to journey by sea, or who are on board ships in any quality, or who are engaged in ship-work in any way. The said priests may be appointed by special rescript of the said representative of the Sovereign Pontiff either permanently, or for a time, or for one sea-voyage only, as chaplains of sea-farers, with the faculties laid down—faculties to be granted to them each time (*A.A.S.* XXXVI, p. 415-18). The Nuncio, Internuncio, or Delegate may nominate, destine or transfer such chaplains, accept their resignation, or, if the case requires, deprive them, with the obligation, however, of transmitting at the end of each year, a report to the Sacred Consistorial Congregation on the number of rescripts granted, on the fulfilment of duties, and on the observance of ecclesiastical discipline by the chaplains of sea-farers.

N. 23 ter: [The faculty] of approving priests presented by their own Ordinaries for the office of Chaplain of the Apostolate of the Sea, and of appointing them by special rescript chaplains of the said Apostolate, so that according to the norms given by order of the Supreme Pontiff, Pius XII, on April 11, 1954 (*A.A.S.*, XXXVI, p. 248-252) they may lawfully and validly exercise their office. The Papal representative has the same obligation of transmitting, at the end of each year, a report on the number of rescripts granted, and on the fulfilment of duties on the part of the Chaplains.

Given at Rome, from the Palace of the Sacred Consistorial Congregation, January 25, 1955.

+ A. Card. PIAZZA, *Secretary*.
JOSEPH FERRETTO, *Assessor*.

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NOTE.

A warning from the Holy Office under date of March 22, 1955, states that permission for evening Masses must not be given as a mere decoration for an external solemnity or for the convenience of private persons.

Interpretations amplifying the faculties granted in the Apostolic Constitution, "Christus Dominus" are not to be admitted. (*A.A.S.*, Vol. 47, p. 218).

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LETTER OF THE SECRETARIATE OF STATE

*to His Grace, Archbishop Mannix, on the Liturgical Week held at
Melbourne, January, 1955.*

SECRETARIA DI STATO
DI SUA SANTITÀ.

Dal Vaticano, li 23 Dec., 1954.

No. 331650.

My Lord Archbishop:

The Holy Father has been pleased to learn that, for the first time in Australia, a National Liturgical Week will be held in Melbourne, under your Patronage, immediately after the New Year.

His Holiness sees in this celebration of a Liturgical Week, at the present moment of such great suffering being undergone by the Church in many lands, a particular appropriateness and He is confident that due emphasis will be given, in the considerations of your Congress, to the intimate and universal bonds of charity which unite, in a special manner, the members of the Mystical Body in its public worship—"The Liturgy shows clearly, in a peculiar way, the unity of the Mystical Body and places it in its proper light..." (*Mediator Dei*). He would have me encourage the participants of this initial gathering to study thoroughly the gradual development of the liturgy throughout the centuries with a view to a more fruitful sharing in the divine mysteries which have had their outward expression in the sacred rites as traditionally approved and the elevating compositions of Gregorian Chant. As the respective roles of priest and people are brought under discussion, it is well to recall that, in times past, there have been occasional exaggerations and alien innovations which crept into practice, thus betraying a lack of proper understanding of the Church's public prayer and resulting in a neglect of the true substance of the Liturgy.

This important and significant week of earnest study and research, with its praiseworthy purpose of examining and implementing the ideals and principles of the Encyclical "*Mediator Dei*," will assuredly serve to contribute much to the growth of the spiritual life in Australia. As the numerous priests, religious and laity return, with renewed inspiration, to their various posts throughout your vast country, and begin there to apply the conclusions of these timely discussions, the beneficial

results will, of necessity, be felt in that closer and more effective participation in the Holy Sacrifice of the Mass and in the administration and reception of the Sacraments. It is in the full living of the liturgical and sacramental life of the Church by the faithful that there will be created a truly Christian environment where their edifying example will once more call forth from modern unbelievers the words directed to the early followers of the Master—"See how these Christians love one another".

Praying that God's Holy Spirit may guide your deliberations to the end that this Liturgical Week will be the occasion of abounding grace for the Church in Australia, the Holy Father lovingly imparts to Your Grace, to all the clergy, religious and laity participating in this meeting, His paternal Apostolic Benediction.

With sentiments of high esteem and cordial regard, I remain,
Your Grace,

Sincerely yours in Christ,

(Signed) A. DELL'ACQUA,

Substitute.

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(For the benefit of overseas readers the A.C.R. offers the pastoral printed hereunder)

JOINT PASTORAL OF THE CATHOLIC BISHOPS OF AUSTRALIA ON THE MENACE OF COMMUNISM.

The Communist threat to the Christian world is not something that has suddenly arisen in our generation. Its fundamental errors were exposed by the great Popes, who ruled the Church during the last one hundred years. The Bishops of the Catholic Church, in union with the Sovereign Pontiffs, have been foremost in the world-wide struggle against atheistic Communism.

In one generation this aggressive and ruthless movement has contrived to hold about a dozen nations in bitter bondage. Untold sufferings have afflicted millions of helpless people, and since the Catholic Church has always been the chief opponent of this sinister system, the persecutor's hand has struck most heavily at the Bishops of Christ's flock.

The clergy and the faithful, often deprived of the guidance of their appointed leaders, have suffered brutal enslavement, torture and death. The invader's thrust is now extending over South Eastern Asia, and we in Australia have become acutely conscious of the sufferings inflicted on our northern neighbours. It would be sheer folly to blind ourselves to the possibility that a similar fate could soon overwhelm our own country.

Mindful of our responsibilities as spiritual guides, the Catholic Bishops of Australia, assembled at our annual meeting, gave earnest consideration to this grave danger. We feel bound to repeat the serious warning we have frequently given that there can be no compromise with the Communist system. The Church is unswervingly opposed to Communism because of its atheism, materialism and denial of basic human rights. "Communism is intrinsically wrong", said the late Pope Pius XI, "and no one who would save Christian civilisation can give it assistance in any undertaking whatever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country will be the first to fall victims of their error".¹

It is a well-known fact that during the last ten years Catholics in Australia have endeavoured to form a strong public opinion against Communist activities in our community. This was a noble undertaking, patriotically directed to safeguard our Fatherland, the rights and liberties of our fellow citizens and the free exercise of religion. The leaders of this campaign were familiar with the extent of Communist suppressions of those rights and privileges in other countries. They foresaw, as the history of subsequent years proved, that the Communist plan to capture Trade Unions and other public bodies in Australia was part of a clearly designed scheme to seize complete political control of the country.

Australian public opinion generally failed to realise that in the year 1945 every major Trade Union, with one exception, was in the hands of the Communists. At that period the Biennial Congress of the Australian Council of Trade Unions was dominated by a Communist majority.

Their control of the Trade Union Movement enabled the Communists to exercise a stranglehold over the economic life of the nation, as the series of great strikes, which plagued Australia from 1945 to 1949, conclusively proved.

In spite of general apathy, many citizens of different religious faiths courageously dedicated themselves to the organised task of helping Trade Unionists to elect officials who were opposed to Communism.

It is a remarkable and inspiring fact that these realistic citizens were able to achieve a spectacular measure of success. There was, however, little public appreciation of the valuable work being done by these patriotic men and women, although governments, commerce, industry

¹Encyclical Letter on Atheistic Communism, 1937.

and the Australian people generally reaped the benefits of the peace and security which ensued.

We recognise that this courageous campaign saved our civil and religious freedoms at a period when they were in grave peril, and we take this opportunity of paying a warm public tribute of gratitude to all who have engaged in the struggle.

This great work of fighting and stemming Communist aggression wherever it shows itself has our full support and approval. It is therefore most deplorable that the only effective way yet found of defeating Communism in industrial life has been destroyed for the moment by political intrigue.

It was vital to the Communist cause that the militant opposition which stood between it and the control of the Trade Unions should be destroyed. Their own words are abundantly clear: "It is a question for us of setting out consciously to foster a Left Wing in the Labour Party, to encourage all the incipient revolts expressing themselves in the Labour Party".² Again: "Our comrades in the Trade Unions should assist the reformist Trade Union Leaders who are not connected directly with the Industrial Groups".³

It is very regrettable that highly placed public men, including some Catholics, seem to have closed their eyes to the great issues involved in the present upheaval. They do not appear to realise that they are forwarding the interests of Communism.

There seems to be every likelihood that the present political upheaval has presented the Communists with an unexpected vantage ground in their fight. We fear that the hard-earned fruits of victory in industry will be speedily lost by a renewal of Communist control over our industrial life.

Many people are deeply confused by the recent happenings in our midst. They justly fear that the cause of Communism has been advanced considerably during the last few months. Internally and externally the position has worsened. Very many people are asking us to give them some direction in the present confused situation.

The Church is not concerned with Party Politics as such. It has no desire to establish a Catholic domination in public life, nor has it been attempting to do this. It seeks only to preserve freedom, to serve the common good and to unite with our fellow citizens in achieving these aims. Let us emphasise that Catholics have always been free, and

²"Communist Review"—July, 1952, page 208.

³"Communist Review"—July, 1954, page 197.

remain free to exercise their franchise according to their conscientious judgments on policies, parties and candidates. They are, of course, not free "to profess, defend, or spread the materialistic and anti-Christian doctrine of the Communists".⁴

At the moment there is one outstanding issue for the Nation and the Church. It is the immediate Communist threat to the security of the people and to the freedom of religion in Australia.

This peril has a twofold aspect, disruption from within and aggression from without. We deplore the fact that some public men have failed to realise the magnitude of this issue. They seem to concentrate on issues of lesser moment, or to act from considerations of personal ambition or advantage. It is only the Communist cause that will ultimately benefit from this failure to face up to the basic national issue.

We are alarmed at the attitude of those who, without finding an adequate substitute, have seen fit to disband a well-proven means of fighting effectively the Communist threat to the nation. If they fail to provide such a substitute they will have failed in their duty to Australia. Mere generalised declarations of hostility to Communism are completely futile in these times.

The anxious attention of patriotic and thoughtful Australians is directed in these days towards the nations to the north of Australia. We know that there are forces in that vast area which are working for good, and others, even more actively working for evil. We have the deepest sympathy and admiration for the national aspirations of these countries. We share in the well-founded fears of many of our northern neighbours that their newly-won freedom will be sacrificed on the altar of atheistic Communism. For this reason, Australia's foreign policies must be judged in the light of their bearing on Communist strategy at home and abroad. The overall Communist objective is the gravest peril now threatening the freedom of Asia and the freedom of Australia.

Therefore, we call on all Catholics and appeal to all our fellow citizens of the Commonwealth to face the great threat of our times with courage, coolness of judgment and self-sacrifice. We strongly urge them to oppose vigorously any revival of Communist influence and power in our political, industrial and cultural life.

It is the duty of every Catholic to work for the good of his own country. Its greatest good can be obtained by the application of Christian principles to private and public life. We must be God-fear-

⁴Direction of the Holy See, 1949.

ing and God-loving, faithful to our religious practices. We must observe loyally the Commandments that God has laid upon us, mindful that "His yoke is sweet and His burden light". We must be true to our social obligations, opposing all inroads on man's dignity as a son of God, and insisting on his God-given rights: As Catholics, we realise that more is effected by prayer than by human effort. The present emergency calls for continued prayer and penance. "There is no way of casting out such spirits as this except by prayer and fasting". (St. Matthew XVII, 20.).

Feast of the Solemnity of St. Joseph, Patron of the Universal Church, 27th of April, 1955.

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FACULTY TO USE NEW AMERICAN RITUAL.

A letter from the S.C. of Rites, dated May 14, 1955, to His Eminence, Cardinal Gilroy, stated that the faculty to use the Roman Ritual which the S.C. of Rites had authorised for the United States of America has been granted to the Australian Hierarchy. The Apostolic Delegation has informed us that a similar faculty has been granted to the New Zealand Hierarchy.

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Office and Mass for the Feast of St. Pius X, September 3.

Die 3 Septembris

S. PII X PAPAE ET CONFESSORIS

Duplex

IN I VESPERIS

Oratio

Deus, qui ad tuendam catholicam fidem, et universa in Christo instauranda sanctum Pium, Summum Pontificem, caelesti sapientia et apostolica fortitudine replevisti: concede propitius; ut ejus instituta et exempla sectantes, praemia consequamur aeterna. Per eundem Dominum.

IN II NOCTURNO

Lectio IV

Pius Papa decimus, cui nomen antea Josephus Sarto, in Venetorum pago natus est, quem Riese vocant, parentibus quidem humilibus, sed probitate ac pietate conspicuis. Inter Seminarii Patavini alum-

nos adscriptus, ita pietate ac doctrina profecit, ut condiscipulis exemplo, moderatõribus admirationi esset. Sacerdotio initiatus, in oppido Tómbolo primum, qua vicarius cooperator, dein Salatiáni quo párochus, per plures annos adlaboravit: quibus in obéundis munéribus tanta caritátis effusióne, tanto sacerdotáli zelo et sanctitate vitæ excéluít, ut Episcopus Tarvisinus inter canónicos cathedrális ecclésiæ eum cooptáret, eumque Cúriæ episcopális cancellárium simúlque Seminárii diocesáni spiritualem moderatórem renunciáret. Hæc officia tam egrégie persecútus, a Leone tertio décimo, cui erat probatissimus, Man tuánæ Ecclésiæ Antistes fuit renunciátus.

Lectio V

Boni pastoris nullam partem déserens, eo máxime conténdit, ut juvéntus in sortem Dómini vocáta rite ad sacra instituerétur, piæ consociatiónes novis augéscerent incrementis, ritibus divini cultus plus decóris ac pietátis accéderet. Præcépta quibus civitas christiána nititur, áltius proclamáre non désiit, et qui vitam inopem ipse ducébat, paupéribus numquam omísit afférre levámen. Tot igitur suffragantibus méritis, inter purpurátos Patres adléctus et Venetiárum Patriarcha creátus est. Dénique post Leónis décimi tértii obitum, cum Patrum Cardinálium suffrágia in eum coaléscerent, cumque ipse supplicatiõibus et lácrimis tantum munus a se avértere frustra conátus esset, suasiõibus tandem cedens, “accepto in crucem”, inquit, et Summi Pontificátus ápicem ut crucem a Deo sibi oblátam, demisso sed forti ánimo suscepit.

Lectio VI

In Petri cáthedra constitútus, nihil de prístina vitæ ratióne remisit. Humilitate præsértim, simplicitate ac paupertate refúlsit, ita ut in suo testaméto scribere potuerit: “páuper natus sum, páuper vixi, páuper mori cupio”. Humílitas vero ánimi fortitudinem in eo alébat, cum de Dei gloria, Ecclésiæ libertate, animarúmque salute agerétur. Vir acérrimi ingénii et propósiiti tenax, inter vicésimi ineúntis sæculi procéllas, Ecclésiám firmiter rexit, et præclaríssimis ornávit institútis. Músicam sacram ad prístinum splendórem ac dignitatem revocávit; sacrórum Bibliórum studiis principem sedem Romæ constituit; Románam Cúriam sapiénter reformávit; leges de fidélibus per catechísmum instituéndis restituit; Eucharísticæ mensæ crebriórem, imo et cotidiánam consuetúdinem indúxit, ejúsque accéssum púeris quoque a primo ratiónis usu apéruit; actiõis cathólicæ incrementa sédulo promovit; sólidae cleri institutióni providit, ádditis quoque semináriis per regiões dispósitis; sacerdotes omnes ad interiorem vitam co-

léndam alléxit; leges Ecclesiæ in unum corpus redégit; erróres perniciosíssimos, modernísmi appellatióne comprehénsos, damnávit atque evéllit; civíle vétitum, quod dicunt, in Pontíficis Máximi electiône rejécit. Tandem labóribus fractus ac mœróre confectus ob bellum Europæum tunc exórtum, die vicésima mensis Augústi anni millésimi nongentésimi décimi quarti, ad cæléste præmium evolávit. Eum ubique terrárum sanctitátis fama clarum miraculísque fulgéntem, Pius Papa duodécimus, cuncto plaudénte orbe, in Sanctórum númerum rétulit.

IN III NOCTURNO

Lectio VII

Lectio sancti Evangelii secúndum Joánnem

Jo. 21, 15-17

In illo témpore: Dixit Jesus Simóni Petro: Simon Joánnis, díligis me plus his? Et réliqua.

Homília sancti Augustíni Epíscopi

Tractatus 123 in Joannem, in medio

Rédditur negatióni trinæ trina conféssio, ne minus amóri lingua sérviat, quam timóri: et plus vocis elicuisse videátur mors imminens, quam vita præsens. Sit amóris officium páscere Domínicum gregem, si fuit timóris indícium negáre pastórem. Qui hoc ánimo pascunt oves Christi, ut suas velint esse, non Christi, se convincúntur amáre, non Christum: vel gloriándi, vel dominándi, vel acquiréndi cupiditate; non obediéndi, et subveniéndi, et Deo placéndi caritate.

Lectio VIII

Contra hos ergo vígilat tótidem inculcáta ista vox Christi quos Apóstolus gemit sua quærere, non quæ Jesu Christi. Nam quid est áliud, si díligis me, pasce oves meas: quam si dicerétur, si me díligis, non te páscere cógita? Sed oves meas, et sicut meas pasce, non sicut tuas: glóriam meam in eis quære, non tuam, domínium meum, non tuum; lucra mea, non tua; ne sis in eórum societáte qui pértinent ad témpora periculósa, seípsos amántes, et cætera quæ huic malórum inítio connectúntur.

Lectio IX

Mérito díctur Petro: díligis me, et respóndet, amo te, eique refértur, pasce agnos meos, et hoc íterum, hoc tértio. Ubi étiam demonstrátur unum atque idem esse amórem et dilectiόνem: nam étiam Dóminus novíssime non ait, díligis me, sed amas me. Non ergo nos, sed ipsum amémus, et in pascédis óvibus ejus ea quæ sunt ejus, non ea quæ sunt nostra, quærámus. Nésco enim quo inexplicábili modo, quis-

quis seípsum, non Deum, amat, non se amat: et quisquis Deum, non seípsum, amat, ipse se amat. Qui enim non potest vívere de se, móritur útique amándo se: non ergo se amat, qui ne vivat se amat.

Lectio pro festo commemorato legenda iuxta Rubricas

Pius Papa décimus, cui nomen ántea Joséphus Sarto, in Venetórum pago, quem Riése vocant, natus est. Inter Seminárii Patavíni alúmnos adscriptus ac sacerdotio áuctus, in óppido Tómbolo primum qua vicárius cooperátor dein Salatiáni qua párochus, et Tarvísi qua canónicus et Cúriæ Episcopális cancellárius, tanta sanctitate excélluit, ut eum Leo décimus tértius Ecclésiæ Mantuánæ præfécerit. Boni pastóris nullam partem déserens, juventúti in sortem Dómini vocatæ rite instituendæ máxime adlaborávit; divini cultus decórem et piárum consociatiónum incrementa promovit; páuperum inópiæ effúsa caritate prospéxit. Tot suffragántibus méritis, inter purpurátos Patres adléctus et Venetiárum Patriárcha creátus est. Post Leónis décimi tértii óbitum, frustra relúctans, Summum Pontificátum ut crucem suscepit. In Petri cáthedra constitútus, nihil de prístina vitæ ratióne remisit. Humilitate præsértim, simplicitate ac paupertate refúlsit. Ecclésiám firmiter rexit et præclaríssimis ornávit institútis. Fidei vigilantíssimus custos, modernísmum, ómnium hæresum summam, damnávit ac protrívít; ecclesiásticæ libertátis vindex acérrimus, iis qui eam labefactáre conabántur, fórtiter óbstitit; sólidae Cleri institutióni providit; leges Ecclésiæ in unum corpus redégit; cultum erga Eucharístiam et crebriorem ejúsdem usum maxime provéxit. Labóribus fractus et mœrore conféctus ob bellum Europæum tunc exórtum, die vicésima mensis Augústi anni millésimi nongentésimi décimi quarti, ad cælestem pátriam evolávit. Eum Pius duodécimus in Sanctorum númerum rétulit.

MISSA

Introitus. Ps. 88, 20-22. Extuli eléctum de pópulo, óleo sancto meo unxi eum: ut manus mea sit semper cum eo, et bráchium meum confirmet eum. v. Ibid., 2. Grátias Dómini in ætérnum cantábo: per omnes generatiónes annuntiábo fidelitatem tuam ore meo. Glória Patri. Extuli.

Oratio

Deus, qui ad tuendam cathólicam fidem, et univérsa in Christo instauránda sanctum Pium, Summum Pontificem, cælésti sapiéntia et apostólica fortitúdine replevísti: concéde propítius: ut, ejus institúta et exémpa sectántes, præmia consequámur ætérna. Per eúmdem Dóminum.

Léctio Epístolæ beáti Páuli Apóstoli ad Thessalonicénses

1 *Thess.* 2, 2-8

Fratres: Fiduciam habuimus in Deo nostro loqui ad vos evangélíum Dei in multa sollicitudine. Exhortatio enim nostra non de errore neque de immunditia neque in dolo; sed, sicut probati sumus a Deo ut crederetur nobis evangélíum, ita loquimur; non quasi hominibus placéntes, sed Deo qui probat corda nostra. Neque enim aliquando fuimus in sermone adulationis, sicut scitis, neque in occasione avaritiæ, Deus testis est, nec quærentes ab hominibus glóriam neque a vobis neque ab aliis. Cum possemus vobis óneri esse ut Christi apóstoli, sed facti sumus párvuli in médio vestrum, tanquam si nutrix fóveat filios suos. Ita desiderántes vos cúpide volebámus trádere vobis non solum evangélíum Dei, sed étiam ánimas nostras, quóniam carissimí nobis facti estis.

Graduale. Ps. 39, 10-11. Annuntiávi justítiam in cœtu magno; ecce lábia mea non cohíbui: Dómine, tu nosti. v. Justítiam tuam non abscondi in corde meo; fidelitátem tuam et auxiliúm tuum narrávi.

Allelúja, allelúja. v. Ps. 22. 5-6. Paras mihi mensam, inúngis óleo caput meum, calix meus ubérrimus est. Allelúja.

In Missis votivis: Post Septuagesimam, omissis Allelúja, et Versu sequenti, dicitur:

Tractus. Ps. 131, 16-18. Sacerdotes ejus induam salúte, et sancti ejus exsultántes exsultábunt. v. Illic David suscitábo cornu, parábo lucérnam uncto meo. v. Inimicos ejus induam confusióne, super ipsum autem fulgébit diadéma meum.

Tempore autem Paschali omittitur Graduale, et ejus loco dicitur:

Allelúja, allelúja. v. Ps. 22, 5-6. Paras mihi mensam, inúngis óleo caput meum, calix meus ubérrimus est. Allelúja. Ps. 25, 8. Dómine, diligo habitáculum domus tuæ et locum tabernáculi glóriæ tuæ. Allelúja.

Sequéntia sancti Evangélíi secúndum Joánnem

Jo. 21, 15-17

In illo témpore: Dixit Jesus Simóni Petro: Simon Joánnis, dilígis me plus his? Dicit ei: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei iterum: Simon Joánnis. dilígis me? Ait illi: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tértio: Simon Joánnis, amas me? Contristátus est Petrus, quia dixit ei tértio: Amas me? et dixit ei: Dómine, tu ómnia nosti: tu scis quia amo te. Dixit ei: Pasce oves meas.

Offertorium. Ps. 33, 12. Veníte, filii, audíte me: timórem Domini docébo vos.

Secreta

Oblatióibus nostris, quæsumus, Dómine, benigne suscéptis, da nobis, ut hæc divína mystéria, sancto Pio Summo Pontífice intercedénte, sincéris tractémus obséquiiis et fidéli mente sumámus. Per Dóminum.

Communio. Jo. 6, 56-57. Caro mea vere est cibus, et sanguis meus vere est potus. Qui mandúcat meam carnem et bibit meum ságuinem, in me manet et ego in illo.

Postcommunio

Mensæ cæléstis virtúte refécti, quæsumus, Dómine Deus noster: ut, interveniénte sancto Pio Summo Pontífice: fortes efficiámur in fide, et in tua simus caritáte concórdes. Per Dóminum.

W. LEONARD.

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SHORT NOTICE.

CATHOLICISM. By M. C. D'Arcy, S.J. Dublin, Clonmore and Reynolds Ltd., Second Impression, 1954. 90 pages. (4/6d.).

This valuable work is made up of six sections, dealing with Catholicism as a religion, its nature, constitution and history. The author begins by defining the meaning of the word "Catholicism" as he employs it, and ably defends his right of using it in this sense. This is helpful to the reader; as is the logical treatment of his subject. By appealing to the rational nature of man, and to the reasonableness of the Church's claims he has recourse to a method both convincing and effective. To present all this in such concentrated form is an achievement. Yet this calls for close thoughtful reading, in order to grasp each point the author is making. It would serve as excellent preliminary reading for the *De Ecclesia* Tract. The Bibliography is helpful and adequate; and serves as a neat rounding off to this altogether worthwhile work.

J.P.C.

Translating Saint Thomas

The translator's task is not an easy one. He must perfectly grasp thoughts expressed in one language, pass them through the mill of his own mind, and issue them in a new currency. Too often there is a danger that the new coin may be inferior to the old, debased or false. A good translator, however, does for the readers to whom he brings a once inaccessible book, a service in proportion to the importance of the original work. For this reason, translators have been called agents of intellectual commerce among nations.

Father Gilby, O.P., of Blackfriars, Cambridge, who had previously translated excerpts from St. Thomas's works, under the title *St. Thomas Aquinas: Philosophical Texts*, has now done a similar work in the theological field, his recently published *St. Thomas Aquinas: Theological Texts*.¹ From the *Summa Theologiae*, *Summa contra Gentiles*, Commentary on the Sentences, *Quaestiones Disputatae*, Expositions of Books of Scripture, etc., the distinguished translator has made a rich anthology of 670 passages, presenting the teaching of the Church's favourite theologian.

Theological discourse in St. Thomas is inseparable from his philosophy, and hence the titles "philosophical" and "theological" applied to the two anthologies of Thomist doctrine do not imply a dichotomy in that doctrine. Reason, enlightened by faith, is the instrument of scholastic theology, and so the new volume is inevitably philosophical as well as theological.

Although admirers of St. Thomas are not co-extensive with clerics, or with Catholics, those who will read this book with most profit are the clergy. Whether they were ever devoted students of St. Thomas or not, they will here take delight in the masterly principles, analytical divisions and luminous illustrations from the Angel of the Schools. The most desirable result of such sampling would be to take up the *Summa Theologiae*, in the Latin, and read it from beginning to end. Anyone who has not read the *Summa* in that way, as it was written, is missing more than he can imagine. To read books about St. Thomas, or only texts from his writings, is like studying introductions to the Bible and isolated quotations from it without reading the Sacred Books them-

¹*St. Thomas Aquinas: Theological Texts*. Selected and Translated with Notes and an Introduction, by Thomas Gilby. Oxford University Press, 1955. xviii, 423 pages; 25/- (Aust.).

selves. "The Sum of Theology" progressively unfolds the satisfying panorama of all things in the heavens and on earth reduced to unity in their relationships to their Author and their End.

St. Thomas' Latin was never treated lightly except by the conceited. To-day, its lucidity and preciseness and simple charm are recognized more widely than before. His most polished style was put into portions of the *Contra Gentiles*; in the *Summa Theologiae* his language is more that of the experienced professor expounding truths as simply as their depth will permit. If clarity is not found in some passages, this is probably because some aspects of the matter were sufficiently known to his immediate pupils to dispense with further elaboration.

Translation is an art which one may appreciate a little by taking a hand at it oneself. No two translations are exactly alike, because no two minds view a thing, or express what they see, in the same way. It is somewhat like two artists painting the same landscape. Let us suppose they so far agree as to put the same objects on their canvas. Yet with what a difference! Besides form and colour there emerges in their respective works, subtly, almost indefinitely, a character that reflects the artist's own mind. To capture, in a translation, the very character of the original composition, the translator would need to have the mind of the author. Father Gilby has not attempted to do that. Rather, he chose to say what St. Thomas said—or some of it—in the way Father Gilby would say it to his friends. His style is more arresting than the Saint's, and his attractive, idiomatic English bears no trace of Latinism.

A compilation by Father M. D'Arcy, S.J., *Thomas Aquinas: Selected Writings*, was published in Everyman's Library in 1939, consisting of forty-seven lengthy extracts, generally whole articles. In 1949, a series of short quotations, mostly single sentences, chosen by Josef Pieper and translated by Drostan McLaren, O.P., was published by Sheed & Ward under the title, "The Human Wisdom of St. Thomas". Father Gilby's selection is much more comprehensive and representative than either of these forerunners; and his extracts range from two words to several pages, the average length being about half a page.

The grouping of the texts is made according to their subject-matter, not their source. The order is broadly that of the *Summa Theologiae*. After a preliminary consideration of theology itself, the first subject is God in his essence and persons. Then follow Creation, the Fall and the New Creation. The Virtues and Holiness come next, in the context of

the rational creature's movement towards God. The culmination is reached in Christ, who is our only means to God, and after the Incarnation Father Gilby appropriately inserts the passages on the Church, while the whole cycle is completed with the Last Things.

The new translation is open to objection on the score of its freedom. Father Gilby partly forestalls any such criticism by an avowal in the Preface, that "this translation is, as in the *Philosophical Texts*, a compromise between a paraphrase and a word-for-word translation, and that terms have been inflected by their sense in parallel passages". Sometimes, we fear, the liberty taken was greater than that, as a few examples will show.

In the following sentence, St. Thomas affirms that natural reason ministers to faith, on the general principle that grace does not destroy nature but perfects it, and in the same way as the natural tendency of the will accommodates itself to charity. "*Cum igitur gratia non tollat naturam sed perficiat, oportet quod naturalis ratio subserviat fidei, sicut et naturalis inclinatio voluntatis obsequitur charitati*" (S.T., 1.1.8, ad 2). Father Gilby translates: "Grace does not scrap nature, but improves it; reason subserves faith, and natural love runs through charity" (n. 36). There is an argument in the original, and this the translator disregards when he omits the causal connection between the *cum* clause and the principal clause.

St. Thomas states that our reason may be applied to a matter in two ways: either to prove a position intrinsically, or else, without providing sufficient proof, to show the appropriateness of what follows from admitting the position. Here are his words: "*Ad aliquam rem dupliciter inducitur ratio. Uno modo ad probandam sufficienter aliquam radicem. . . . Alio modo inducitur ratio non quae sufficienter probat sed quae radici jam posita ostendat congruere consequentes effectus*" (S.T., 1.32.1, ad 2). The translation is not exact when it says, "A thing may be reasonably proved either by going to the root of the matter . . . or by accepting it and then showing, etc." (n. 79).

Where St. Thomas said that the Holy Ghost has no special name, meaning that of his various names none is peculiar to Him—"non habet nomen proprium" (S.T., 1.36, 1)—Father Gilby has "(the Holy Ghost) is well-nigh anonymous" (n. 118). These inaccuracies are not great.

More serious is a mistranslation of a passage on grace in *De Veritate*. St. Thomas says that the name "grace" is usually taken in two senses. In one way, it denotes something given freely, as in the customary saying, 'I do you this grace'. In the other sense, it denotes

the acceptance with which a person is regarded by another,—as when we say, ‘This man has the King’s grace’—because he is favourably regarded by the King. The *ipsissima verba* are: “Nomen gratiae dupliciter consuevit accipi. Uno modo, pro aliquo quod gratis datur; sicut consuevimus dicere: Facio tibi hanc gratiam. Alio modo pro acceptatione, quo aliquis ab alio acceptatur; sicut dicimus: Iste habet gratiam regis, quia acceptatus est regi” (*De Veritate*, 27, 1). Father Gilby’s version is: “According to usage, grace is taken in two senses. First, to mean what is freely given, as when we say, I give you this grace or do you this favour. Secondly, to mean the acceptance and reception of such a boon, as when we say, this man enjoys the king’s favour” (n. 310). The word *acceptatio* is taken by Father Gilby to mean the reception (of the boon), but really it means, in St. Thomas, the favourable regard which God (or, say, a king) has for another. The Saint goes on to say that God’s “accepting” a man posits an act in the divine will, and then he asks whether God’s acceptance has any effect on the man’s soul, etc.

Referring to the penalties of original sin in the spiritual part of our nature, St. Thomas said that the chief of these is a certain disability in using our reason, from which follow difficulties in reaching the truth, easy lapses into error, and getting befogged by animal appetites instead of rising above them. Thus: “Inter spirituales autem est potissima debilitas rationis, ex quo contingit quod homo difficulter pervenit ad veri cognitionem et de facili labitur in errorem et bestiales appetitus omnino superare non potest, sed multoties obnubilatur ab eis” (C.G., IV, 52). Father Gilby has: “. . . spiritual ills, of which the chief is a mind so weak that it is carried by emotions it cannot control, shies away from truth, and tumbles into sin” (n. 224). This is excessive simplification; and “labitur in errorem” does not mean “tumbles into sin”.

One more example. In his Prologue to the *Summa Theologiae*, St. Thomas wrote that in the earlier schools beginners in theology were retarded because, *inter alia*, listening constantly to the same things caused distaste and confusion in their minds—“Quia eorundem frequens repetitio et fastidium et confusionem generabat in animis auditorum”. The translation reads: “because excessive repetition induces blankness and boredom” (n. 2). This is a neat turn, but “blankness and boredom” are not equivalents of *fastidium* and *confusio*. Father Gilby well says that St. Thomas’s repetitions of words are more monotonous in English than in Latin; but perhaps in his desire to avoid monotony Father Gilby has inflected terms too far.

Moreover, what appears in the translation as a continuous passage sometimes omits, without any indication, phrases or whole sentences of the original. This undoubtedly aids clarity and has something to commend it, but it also limits the usefulness of the translation for anyone who might wish to quote St. Thomas, especially in controversy.²

Father Gilby has produced an admirable book, one that may be studied for hours together or taken up in odd moments like a bedside book. It is interesting to the point of fascination. The selector and translator has done a service to St. Thomas, even though others might have rendered some passages differently.

We may conclude with a quotation from a preface to the old English Dominican translation of the "Summa":—"To translate the 'Summa' is to know St. Thomas as he can hardly be otherwise known; and to know him is to understand something of the spell he cast over Europe for so many long years, as the one great architectonic and periodic mind, sheltering and fostering and forming all that was intellectually best in Europe. To know St. Thomas is to love him; and to love him is to value aright the work done to make him known to others".

CORNELIUS ROBERTS.

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SHORT NOTICE.

A LIFE OF OUR LORD FOR CHILDREN, by Marigold Hunt. (London: Sheed & Ward. 167 pp. 1954. 8/6, Eng.).

This is a valuable little book; and one set of children at least found it most satisfying when it was read to them. In the first fourteen pages the author skilfully covers those incidents in the Old Testament that are a preparation for the Life of Our Lord. John the Baptist is presented as a touching and dignified figure; and the children found two new friends in Simeon and Anna, whom the author likens to the two or three old men and women we always see at Mass on week mornings or when we go to visit some quiet church. "They are too old to work, and so they spend their days praying and thinking of God".

The young reader is also introduced to the Magnificat and to Zachary's Hymn. Although so much is put into the book, there is no feeling of haste or skimping. The illustrations (pen and ink) are simple and touching, presenting fresh aspects of Our Lord's Life, as when he is leaving the temple after being found there by his Mother and St. Joseph.

This book can be recommended without reserve to teachers and parents to whom God has entrusted the responsibility and privilege of training young footsteps to walk along paths where they will always be sure of having Our Lord as their Companion and Leader.

M.O.

²By some slip, the Biographical Note states (page 15) that St. Thomas died on his way to the Council of Vienne. It should read, of course, the Council of Lyons. There were thirty-seven years in between.

Nor is it accurate to say that the theory that Christ bought us back from the devil was a "doctrine of the Dark Ages", as a note on page 274 states.

Archdeacon John McEncroe, VII

(1795-1868)

Summary: Fr. McEncroe's interest in public affairs—Anti-transportation meeting in Sydney Domain—Parable of the scabby sheep—An historic election—Fr. McEncroe puts forward a Catholic candidate—Sectarian bitterness—Candidate narrowly defeated but appointed a Nominee member—Death of member—Fr. McEncroe prominent in discussions re the New Constitution.

Though the administration of the cathedral, the editing of the *Freeman*, the supervision of the Catholic Schools and the promotion of the Temperance movement continued to be Father McEncroe's special responsibilities, they by no means absorbed all his energies. He had dozens of other irons in the fire (some of which, it must be admitted, went perilously near at times to scorching even his experienced fingers). Thus, for example, we find him taking a foremost part in all the great public meetings and platform discussions which were such a feature of the political and social life of the opening years of the second half of the nineteenth century—a part, it is hardly an exaggeration to say, comparable with that taken by Cardinal Moran during the closing years.

To illustrate the truth of this assertion, let us imagine ourselves in the Sydney Domain on Monday, 16th September, 1850. A great crowd of more than 6,000 persons are gathered round a flag-bedecked platform near the Barracks Square. The purpose of the meeting is to protest against the revival of transportation, which is said to have the support of a majority of members in the Legislative Council. Indeed, two vessels loaded with convicts have this very week arrived from England, and their unwelcome presence in the harbour has enraged public opinion and evoked a determination to resist, even by force, if necessary, this latest menace to the social life of the country. Something like a crisis hangs over the city and the atmosphere of the meeting is tense. Among the eighteen speakers we recognise many of Sydney's leading personalities: James Martin, Charles Cowper, Dr. Lang, and the up-and-coming young politician, Henry Parkes, who to-day is to make his first platform appearance before the people.

But we have time only to listen to one speech, that by Archdeacon McEncroe, who is introduced early in the proceedings and received with deafening applause. Indeed, so deafening is the applause that greets his every sentence that is well nigh impossible to record for future ages more than an imperfect *precis* of this truly historic utterance. He be-

gins by saying: They had legal possession of the blessings of liberty for the last ten years and that possession they were now determined to defend. No man must be permitted to wrest it from them. The question was not whether they would be freemen, but whether they would be slaves: whether being free they were prepared to remain so. It was plain that if they reverted to convictism, they would shut the door against the introduction of the virtuous and industrious immigrant. The freeman and the bondman could not abide in the same tenement or meet in the same field with contentment....

They were told that do what they would they would have convicts poured in upon them from Moreton Bay. He denied this. Even if a penal colony should be established in the north, the consequence would be that the free people would find their way speedily to the south... The freeman would fly to the land of freedom. If labour was the desideratum, they could get free labour more extensively and at a cheaper rate than that of convicts. Each convict cost for guarding and other expenses something in the vicinity of £30, but for the same outlay they could have honest and industrious immigrants transmitted to their shores. Prevention is better than cure. Let the British Government, therefore, send out a class of free immigrants and they will be received with open arms. Their withdrawal from the competition of the labour market at home would prevent poverty and crimes from accumulating there and would reduce the expenses of prosecution and coercion...

He had always been the prisoners' friend. He had volunteered to go to Norfolk Island to afford consolation to those unhappy men. But he was opposed to the penal system. It had been the degradation and the curse of their noble land. It was only those who, like the hero in *Hudibras*, had incurred a debt by dissipation that wished to pay it off by transportation... This was a most important day for the colony. Just as the Battle of Waterloo gave peace and freedom to the nations of Europe, so their peaceful demonstration that day would give freedom and prosperity to Australia for ages to come. They had none but a few broken down gentlemen against them. What would be thought of a merchant who asked that his goods should be conveyed and guarded to a distant part of the country at the public expense, in order that his individual profits might be increased? Yet this was exactly what these gentlemen demanded. They asked for a tax upon the people and a sacrifice of public morality in order that their scabby sheep might be turned to good account. Let them remember the provisions of the scab Act which prevented scabby sheep from passing through a neigh-

bouring run. The squatters of the colony rightly decided that to allow physically diseased sheep to go among healthy ewes would be injurious to the clean sheep and they proceeded against such a happening by act of Council. But he would ask, were they to be more careful of the physical soundness of their sheep than they were to be of the moral soundness of their people? It could never be tolerated that the interests of 100,000 free people should be sacrificed to those of 100 squatters. As long as he had the power to raise his voice, he would say in the language of the poet,

I would rather homeless roam,
Where freedom and my God may lead,
Than be the sleekest slave at home,
That crouches to this convict creed.

They stood upon their own vantage ground after a long and arduous contest, and it would be their own fault if they were beaten. He called upon all to be firm. Let the Britons strike home and the Irish stand to their guns. There would then be no fear of the result. ("Loud and prolonged cheering").

Needless to say, the unassailable logic of this most original argument was not lost upon the public, and the "Parable of the scabby sheep" henceforward became a powerful weapon in the armory of the Anti-transportation League.

Very different, however, was the reception accorded the good priest's next venture into the political arena. From every point of view, it was a justifiable and praiseworthy venture; but by what can only be described as downright bad luck, and certainly through no fault of his, it not only achieved no good but resulted, thanks entirely to the machinations of two of his erstwhile associates on the Anti-transportation platform, in the worst exhibition of racial and religious intolerance yet witnessed in the colony. We shall deal with it as briefly as possible.

After the formation of the District of Port Phillip into the new Colony of Victoria in 1850, each of the two colonies was to have an independent Legislative Council, constituted similarly to that provided for N.S.W. by the Act of 1842; but the elective members of each Council were to be chosen by citizens paying a rent of £10, instead of £20 per annum, as formerly. Encouraged by this welcome extension of the franchise at the very time when the recent discoveries of gold had swelled the number of Catholics in N.S.W. to one third of the population, Father McEncroe felt that a determined effort by his co-religionists should enable them to return at least one of their number to repre-

sent them in the new Legislature. A prominent business man, Mr. Alexander Longmore, was accordingly selected as candidate and a series of rallies organised, at almost all of which Father McEncroe was the principal (and the only clerical) speaker.

Opening the campaign in P. M. Ryan's school "on the Surry Hills", he began by recalling a statement he had made some twelve months earlier to the effect that the shadows of their penal origin were fast disappearing and the prospects brightening of obtaining full possession of those civil and political privileges which were the birthrights of every British subject. "Our hopes and aspirations in both these respects", he went on, "have been realised much sooner than we anticipated. The all absorbing question of transportation that engaged so much of the public attention twelve months ago is now finally and irrevocably settled. In addition, Providence seems to have opened up immense and unexpected sources for the advancement of this favoured country, in everything calculated to make it a great, prosperous and populous state. The attainment of this end, however, will depend in great measure on the use that the electors shall make in the approaching election of the extended franchise, so opportunely, so fortunately and so unexpectedly placed in their hands. No body of constituents had ever a fairer opportunity placed within their reach, of righting themselves by selecting men worthy of their choice and competent to legislate for the real welfare of the community, than the electors of N.S.W. have at the present auspicious moment".

During his twenty years in the colony, he reminded his hearers, a good deal of the labour connected with public questions affecting the temporal interests of the Catholic community had fallen upon his shoulders and he felt that this responsibility should no longer be left entirely to the clergy. Catholics were now a third of the population, they paid their fair share of taxation, and they were entitled to proportional representation in the Council to safeguard their interests in such important matters as grants for educational purposes, disposal of public lands, the application of land revenues, etc.

It is difficult surely to see in these actions or utterances of the good priest anything calculated to inflame public feeling or to infringe Protestant rights. But it must be remembered that those were the days of 'Papal aggression' in England, and that Australia itself had no dearth of budding Lord John Russells who were quite prepared to echo all the catchcries of the current 'No Popery' campaign in order to keep Catholics out of positions of importance. The *Herald* was at least dignified

in its opposition. It considered that the Catholic community should be content "with the able services of that most respectable gentleman and most efficient public officer, the Attorney-General (Mr. Plunkett), who *ex officio* fills a seat in the Council". To this Father McEncroe very properly replied that Mr. Plunkett's official duties made his absence from the House frequently necessary, sometimes at vital periods, as, for example, on two recent occasions when "owing to the manoeuvring of Mr. James Martin", such absence had resulted in the loss to Catholic schools of £1600.

This incidental reference to Mr. Martin is of historical interest as showing him, at this early stage of his career, in his favourite rôle of destroyer of Catholic schools. In after years he was to have no more distinguished or zealous soul-mate in this congenial work than the man who happened to be at this particular time in control of the *Empire* newspaper—the future father of Federation himself. Writers about Parkes are sometimes fond of asserting that the great statesman's hostility to the Church dated only from the time of the great Education controversies, but a glance through the files of the *Empire* for 1851 will quickly show that the abuse and vituperation poured out upon Archbishop Vaughan in the 'seventies were but a word-for-word repetition of the vile treatment meted out to the venerable Archdeacon from the same source twenty years previously.

In all this vile campaign, it must be remembered, Parkes's object was to support the candidature of his friend, Dr. Lang, who, as readers of these pages already know, was himself a pastmaster at vilification and who never tired of describing the Catholic immigrants of the period as "the most ignorant, the most superstitious, and the very lowest in the scale of European civilization". A collector of odd specimens went to the trouble of compiling a sort of catalogue of Lang's most offensive epithets hurled against Catholics and Irish men during and prior to the elections. His efforts filled two pages of the *Freeman* and demonstrated very clearly that whatever else the Rev. gentleman may or may not have been, he was certainly a queer type of Christian minister.¹

¹Surely one of the strangest stories ever was that related by Sir John Robertson at the unveiling of the Lang Memorial in Wynyard Square. "When Archbishop Polding lay dying", he said, "I was sitting by his bedside. I asked him if there was anyone he would like to see. He paused for a moment and then said, 'Yes, I would like to see Dr. Lang'. As he dozed, I slipped quietly from the room and into the street. Finding a cab, I said to the cabby, 'Get me to Dr. Lang's and back in half an hour and I'll give you half a sovereign'. We were soon at the Doctor's house, and when a maid answered my call she told me he was in and asked would I call him. 'Where is he?' I asked, 'in the study?' 'Yes', she

Far from adopting the vicious tactics of his opponents, Father McEncroe contented himself with assuring his friends that he had in his day warded off the attacks of better and abler opponents than Mr. Parkes, and that he felt no more annoyance from the venomous articles in the *Empire* than he would from the bite of a mosquito. How delightful, he recollected, had been the first words to greet his ears when, on his return from America to Ireland in 1829, the pilot who boarded the ship at Holyhead announced the great news that "the Turks had been conquered and O'Connell returned for Clare". He anticipated similar pleasure in the forthcoming announcement from the Sydney hustings that Longmore had been returned as the first Catholic member to the New Parliament.

Unfortunately, his anticipations were not to be realised. When the results were published, Mr. Longmore was not among the three successful candidates, the final figures being: Lang, 1191; Lamb, 1015; Wentworth, 991; Longmore, 900; and Cooper, 870. While the *Herald* and the *Empire* gloated over the defeat of the "priests' nominee", the priest concerned summed up the situation calmly and philosophically. "We should be the first", he wrote, "to censure interference of the Catholic clergy, or of those of any other denomination, if we found them stepping out of their proper line of duty to meddle in politics for party purposes, for self-aggrandizement, or for attaining any kind of religious ascendancy over their fellow-men. But the part recently taken by the Catholic clergy was for none of these purposes: it was in order to redress an admitted grievance, in a proper and constitutional manner, to secure for the Christian education of the numerous poor children of their communion a just share of the educational grant. . . . And if the clergy were to remain silent and allow this piece of injustice be inflicted on their people, then indeed would they deserve to be branded as 'dumb dogs' who saw the wolves devouring the flock and had not the moral courage to raise their voice against the despoilers of the

replied. 'I'll go straight up', I said, and mounted the stairs. I entered the study and found the Doctor in slippers and cape. I simply said, 'Dr. Lang, Archbishop Polding is dying and wishes to see you. I have a cab at the door. Will you come?' He gave me a look as if to say, 'Of course, I'll come', and without a spoken word went down the stairs and into the cab, just as he was, slippers and all. Arrived at the Archbishop's, I conducted the Doctor to the bedroom. Did I go in? No; would an old sinner like me stand in the presence of two saints like those at such a time? No, I kept watch outside, so that no one could interrupt. No one but God and those two saints know what passed between them, but when he came out there were tears on the dear old Doctor's face, and he went home without a word. And", concluded Sir John, raising his fist to Heaven, "still they will say that John Dunmore Lang was a bigot".

school funds. . . . Away then with this lugubrious whining over 'priestly interference in elections' and about priests standing up in firm and consistent co-operation with their people to seek constitutional redress for a notorious grievance which they, and they alone, of all other denominations in the colony have to complain of . . ."

All things considered, however, Mr. Longmore had polled remarkably well; so well in fact that Governor Fitzroy, without hesitation, appointed him a "nominee" member of the Council.² For a while, therefore, it seemed as if the Catholics had scored a victory after all. But even this moderate triumph was not to be theirs for long, for on 27th October, 1851, exactly 13 days after he had taken his seat in the House, the new M.L.C. died suddenly at his home in Surry Hills, "deeply regretted by a host of friends and fellow citizens who had chosen him as their representative and who had anticipated for him a career of esteem and usefulness in the public service, such as had accompanied the course of his private life".

Mr. Longmore's death at the early age of 36 was a cruel disappointment to Father McEncroe, representing as it did a tragic setback to the cause of Catholic education, which he had so much at heart. Nevertheless, he refused to be disheartened or (as some apparently wanted him) to wash his hands of public affairs, but continued to give the benefit of his enlightened mind and of his valuable experience in other lands to the public discussion of those major reforms which were now being proposed as a means of preparing the way for the introduction of responsible government. As proof of his advanced views, we need only say that his famous Victoria Theatre speech, with some extracts from which we now propose to close this already too lengthy chapter, was severely criticised by no less a person than the Attorney-General himself as being "altogether too democratic in tone".

Gracing the platform of the Victoria Theatre were such prominent speakers of yesteryear as Messrs. Darvall, Johnson, Parkes, Blight, Deniehy, Wiltshire, Cohen, Flood, and many others.

The fifth resolution, which was moved by Archdeacon McEncroe, sufficiently explains the purpose of the meeting, and was, "That the present Legislative Council, having been elected without reference to the proposed change of constitution, the colonists are entitled to demand

²Under the provisions of the new (1851) Constitution there were to be 36 'elected' and 18 'nominated' members in the Legislative Council, as compared with 24 and 12 respectively under the Constitution Act of 1842.

It was no little consolation to Catholics that in the corresponding elections in Victoria, Mr. John O'Shannassy was returned at the head of the poll.

the interposition of such delay between the first and second readings of the proposed bill as will enable them to express their views fully on this momentous question" (Wentworth's proposal for "a form of government based on the analogies of the British Constitution", with a titled aristocracy to act as Upper House).

It had been said, Father McEncroe declared, that he had no business as a churchman to be present on that occasion, but he took another and more extended view of his duties. Five years ago he took part in the political discussions that agitated the country, and on the very spot on which he then stood he had advocated the abolition of the convict system. He made a resolution then that when that was obtained he would abstain from taking part in public affairs; but he thought that now the load of rubbish was removed and that they had a clear and clean stage to work upon, he should not be out of place in taking part in the consideration of the Constitution by which they were to be governed. (Cheers.) He conceived that his humble voice, as the minister of peace and goodwill to man, might well be employed in discussion of such an important topic, and one so essential to the religious as well as the temporal welfare of the community. (Cheers.)

In looking over the bill with which they were threatened, he observed that a clause was inserted which provided that no minister of religion whatever was to be allowed to take his seat in either Council. Now he did not altogether disagree with that, because he thought that if a minister attended properly to his duty he would find quite enough to do. But he thought it was bad taste for them so entirely to ignore the exertions that had been made by churchmen in former ages to secure the liberties of the people. (Cheers). Who was it, he would ask, who joined the Barons at Runnymede and forced from the reluctant hands of the monarch the Magna Charta? It was a Roman Catholic priest, Stephen Langton (cheers), and he thought it was very bad taste to make such a gratuitous exception against the members of his profession.

He had a very easy duty to perform in submitting for their approval the resolution which he held in his hand; indeed he thought it might almost be taken as an axiom, a matter needing no argument whatever. It did not enter into the propriety of this or that law, but it simply asserted the fact that the present Council, having been elected without reference to this particular duty, a time should be suffered to elapse sufficient to enable the colonists to express their opinion on the momentous matter now under consideration. The idea of such a question being hurried through the House in the space of a few days was some-

thing quite ridiculous, if not worse. This was no party question, but only whether they should allow their representatives or, he should say, their rulers, to run helter-skelter in the race of rash legislation (Laughter), to gallop along in this steeplechase style over important fields of inquiry.

More especially was it important that they should wait a while, as he found that the measure was of such a character that they were to be loaded for the term of their natural lives, like packhorses (Laughter), with a burden of legislation which they would never be able to shake off. . . . Much had been said with regard to the House of Lords. He should be glad indeed if they could have a noble House of such a character descend to them from heaven (Laughter), but in the colony he did not hope to discover the elements of which it could be composed. It was like the old oak tree—it was the growth of a thousand years, and where it had fixed its roots it spread a wide and grateful shade. They could not plant such an institution in a day. What was wanted for this colony was a strictly progressive system of government which should extend its basis in an equal proportion with the advancing civilisation of the age. Let them hear what the British Prime Minister had said about the present system of government in the United States.³ Lord Russell, in a speech he had made the other day, confessed that it was the form best adapted for newly developed countries; there the Senate was a body which commanded the respect and esteem of the people; it steered clear between the two extremes of democracy and oligarchy, and held the balance with a steady hand. It was formed in 1776 and since that period had continued to improve in judgment and in the esteem of the country. . . . They had all present, he believed, only one interest to serve, and that was the good of their common country. As for himself, he had neither chick nor child (Roars of laughter) to look to, and the interest of the people was the only mainspring that animated him on this occasion. . . .

Unfortunately, pressure of space prevents our quoting further from this most interesting statement with its delightfully modern flavour.

³This was by no means the only occasion on which Fr. McEncroe publicly implied his preference for the American or Republican form of government. On one occasion during the Anti-transportation campaign, when a convict ship was in the harbour, in spite of the wishes of the people, he declared amid cheers and intense excitement that sooner than allow the convicts to land they would follow the example of the American colonies in 1776.

Neither was it the only time his views clashed with Mr. Plunkett's, but their political opinions never for a moment interfered with their personal life-long friendship.

It is only fair to add that we found it not, as might have been expected, in the *Freeman*, but, of all places, in the *Empire*, which, to give the devil his due, faithfully recorded it in full, with all the "cheers", "hear, hears" and "peals of laughter", that, with all due respects to Parkes and Co., obviously proclaimed it the principal highlight and *piece de resistance* of the evening.

(To be continued.)

R. WYNNE.

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SHORT NOTICE.

OUR FAITH: Short Apologetics for Schools and Home Use. By the Rev. Bernard Kelly, F.R.Hist.Soc. (London: Sands & Co. 80 pp. 9d. Eng.).

This booklet (measuring about four by five inches), is an excellent presentation of Apologetics, which teachers as well as parents and prospective converts should find most useful. This ninth edition, published in 1953, is the most recent of a list of extraordinary sales: the proof of the worth of a book like this is in the reprints and editions, which have been repeated over and over again since 1935. In this present edition new matter has been added.

In footnotes or in the text the names of many source books are mentioned, thus sending intelligent adult readers to such interesting and well-balanced works as Cobbett's *History of the Reformation*—a fair Protestant appraisal; and to *Elizabethan Commentary* by that gallant defender of the Faith—Hilaire Belloc.

There is a particularly interesting section on Some Social Benefits of Christianity, under such titles as Freedom, Labour, Holidays, Humanity and Courtesy, Education. The rest of the booklet deals with specific points of Christian Doctrine.

M.O.

Dogmatic Theology

SYMBOLIC INTERPRETATIONS OF THE MASS.

In the Middle Ages the entire canon of the Mass was regarded as a dramatic presentation of the sufferings, death, and resurrection of Christ. Every ceremony and gesture of the liturgy was given a symbolic interpretation so that it corresponded to some episode in the journey towards Calvary. Thus the numerous signs of the cross made over the *oblata* were interpreted as signifying the progressive stages of the Via Crucis. The signs of the cross at the opening of the canon signified the betrayal of Christ; the five crosses at the *Unde et Memores* are the five wounds of the passion; the three hours agony on Calvary are represented by the three crosses which conclude the canon, and so on.¹

The same method of interpretation is applied to the early part of the Mass, which is often presented as a portrayal of the life of Christ up to the passion. The *Introit*, which announces the approach of the celebrant, refers symbolically to the choir of Old Testament prophets who announced the coming of Christ. The *Kyrie Eleison* is the immediate prediction of the advent of the Messiah through the lips of Zachary and John the Baptist. The *Gloria in Excelsis* proclaims the birth of the Redeemer by repeating the angelic hymn which announced His presence to the shepherds of Bethlehem. The *Collect* refers to the first public appearance of Christ in the temple of Jerusalem in His twelfth year. The *Epistle* is the preaching of John the Baptist, who prepares the way for the ministry of Christ Himself. The *Responsory* is the answer of the Apostles who readily accept their vocation to follow Christ. The *Alleluia* refers to the gladness which filled their hearts on hearing His promises and witnessing His miracles. The *Gospel* is the preaching of Christ, and the *Offertory* His triumphant entry into Jerusalem.² Thus the whole Mass becomes a pageant of the life of Christ. As the ceremonies gradually unfold, we are given a vision of the whole economy of Redemption, which begins with the prophecies of the Old Testament and concludes with the Ascension of Christ into heaven, where He continues to intercede for us at the right hand of the Father.

In these explanations of the Mass, a symbolic interpretation is imposed on the liturgy in order to foster the piety and devotion of the faithful. The historical knowledge of the origin of the rites themselves

¹cfr. St. Thomas, *S.Th.* III, q. 83, a. 5, ad 3.

²Amalar of Treves, *Eclogae de Officio Missae*, P.L. t. 105, col. 1315.

has been lost, and allegory provides a fruitful source of inspiration. Vestments and colours, persons and things, times and places are all endowed with a hidden symbolic value.

With such a method the explanation given to the Mass will depend a great deal on the ingenuity of the individual commentator. In some systems the Mass is divided into forty scenes which represent the forty principal events in the life of Christ; in others, it is the thirty-three years of His earthly existence which provide a basis for development. But despite the variations, the ground plan of all Mass allegory remains fundamentally unaltered. The command of Christ at the Last Supper, "Do this for a commemoration of Me", dominates the piety of the age. The entire life of Christ is commemorated and given symbolic expression in the course of the Mass.

This allegorical method was not invented to explain the liturgy, but rather the liturgy was fitted into a framework that already existed. Allegory was first of all employed in the interpretation of Sacred Scripture, and then gradually extended to cover the other sciences. In the Middle Ages the whole world was looked upon as a symbol. The visible world of nature was created by the Word of God. Every creature, therefore, is the external utterance of the Word, who expresses His thoughts not by the familiar medium of speech, but through the concrete objects of the universe. Every being contains hidden within it a divine thought which must be grasped by man.

The mystics of this period compare the universe to a manuscript in which God has written His thoughts for man to read. In that manuscript our eyes perceive the beauty of the letters, but our reason must strive to understand the ideas which they express. The man who would possess true knowledge must not be blinded by the beauty of created things, for they are merely symbols used by God to manifest His thoughts.³

These are the general principles which form the basis for an allegorical interpretation of the universe. We must now turn to the Natural Histories of the Middle Ages to discover how they are applied to individual realities—to minerals, plants, and animals. For the application of allegory to the liturgy is the natural outgrowth of this mystical conception of the universe.

SYMBOLISM IN NATURE.

Precious stones and gems are among the objects of the inanimate

³P. Pourrat, *Christian Spirituality*, vol. 2, pp. 109-117.

world which speak to man in the strange language of symbolism. Mabod, Bishop of Rennes, at the end of his treatise, *Liber de Gemmis*, explains for us their hidden meaning. Jasper, with its colour of ever-green, signifies those who have faith in God. Their lives are not arid, but vigorous and full of verdure. The blue sapphire has the colour of the heavens themselves, and represents the man who despises the things of earth and thinks unceasingly of his eternal country. Topaz, with its golden glow, is the most beautiful of all gems, and signifies those who love God and their neighbour. Amethyst is blood-red and emits a rose-coloured flame. It symbolises the martyr who, in the torments he suffers, emits the flame of his charity by praying for his executioners. Every precious stone, then, represents man, and the different colours are the Christian virtues. These principles of interpretation are embodied in the following verse:

Hi pretiosi lapides
 Carnales signant homines
 Colorum et varietas
 Virtutum multiplicitas.⁴

When the same method is applied to plants and fruits the allegory can become intricate and highly ingenious. Sometimes the symbolism is based on colour. Thus the white rose is the emblem of virginal purity, while the red variety recalls the blood of the martyr. But more often it is the structure of the plant itself which suggests the interpretation. We find an example of this in the mystical explanations of the almond which provided a favourite theme for the mediaeval preacher.

The almond itself is comprised of three elements: the rough outer covering, the shell which lies under it, and the kernel which is hidden by the shell. Again, the almond provides man with three benefits: the oil which is crushed from it, the light which comes from burning the oil as fuel, and the food of the kernel. By applying these things in the allegorical sense, says Adam of St. Victor, the almond is seen to represent Christ, who unites in Himself two natures, and in His human nature suffers the bitterness of death. The rough outer covering of the almond, which is bitter to the taste, signifies the bitterness of the passion which Christ sustained in His flesh. The hard inner shell represents the human nature of Christ which is exposed and laid bare by the bitter agony of His passion. The kernel of the almond, which is hidden by the shell, is the sublime divinity of Christ, which is

⁴P.L. t. 171, col. 1171-1174.

hidden in His flesh and enveloped by its veil. Moreover, the three benefits of unction, light, and food apply mystically to Christ. To those who are wasted by the illness of sin, Christ is a spiritual unction healing them through His grace. He, too, is the light of the world, illuminating the blind of heart and dispelling the darkness of ignorance. Finally, He is the nourishment of souls—the food of the upright of heart, whom He refreshes by His doctrine and nourishes by His Body in the Blessed Eucharist.

To the modern mind such an explanation seems completely artificial, but it blended with the spirit of an age which delighted in mysticism. In this allegory the catechist found a familiar means of illustrating the doctrines of the Incarnation and Redemption; the preacher adapted it for his sermons, and the liturgical writers incorporated it into a sequence of the Mass.⁵

But it was the animal kingdom which provided full scope for the talents of the allegorist. In the Bestiaries, or Books on Animals, we find the beasts of history and fable classified according to their natural habits and mystical significance. These books furnished the artists of the Middle Ages with their designs for adorning the sculptured columns and the stained glass windows of the great cathedrals. The asp carved at the base of a column was the image of prudence; the fabulous unicorn in the coloured glass of a high window was the symbol of the Incarnate Son of God. But perhaps the most famous of all images was the figure of the pelican, which is still found in the embroidery of liturgical vestments. A short extract from the *Liber de Bestiis* will give some idea of how the allegorist developed this theme, moving from the sober narrative of natural science to the mystical consideration of the truths of faith.

“The pelican is an Egyptian bird with a long neck and beak, which dwells in the river Nile. . . . The natural scientists record that this species of bird is extremely attached to its offspring. When it has given birth to its young, these begin to grow, and strike their parents in the face. The blow is returned in anger, and the young birds are struck down and killed. But the mother three days after their death is moved with compassion; she wounds herself in the side with her beak, pours out her blood over the fledglings, and thus raises them again from

⁵Adam of St. Victor, P.L. t. 196, col. 1433-1434. Sequence for Sunday within the octave of Christmas: Nux est Christus, cortex nucis: Circa carnem poena crucis: Testa corpus ossium. Carne tecta deitas: Et Christi suavitas: Signatur per nucleum. Lux est caesis, et unguentum: Christus aegris, et fomentum: Piis animalibus.

death to life. That bird is the symbol of the Lord, who says through the lips of Isaias: "I have brought up children, and exalted them; but they have despised me". (Is. 1, 2.) For the omnipotent God, Father of all creatures, gave us existence that we might serve him. But we have struck Him in the face. We have despised and abandoned both Him and the commandments of life. Nevertheless, He has delivered His Son for us. And when the side of Christ was pierced by the soldier's lance, there flowed forth blood and water for our salvation. For the water is the grace of Baptism, and the blood is the chalice of the new and eternal testament which He took in His holy hands, blessed, and gave thanks to God the Father, and gave to us to drink in remission of our sins".⁶

SYMBOLISM IN THE LITURGY.

In view of this general background, it is hardly surprising that a symbolic interpretation was applied to the ceremonies of the Mass. For the sacred things of divine worship, even more than the material realities of the created universe, are expressions of some divine thought. The gestures, words, and ceremonies employed by the priest at the altar are the external appearances which contain within them a deeper, symbolic meaning.

To gain a comprehensive view of the liturgy of the Mass we shall delay our approach to the sanctuary for a few moments, and consider the very structure of the building which has been erected to the glory of God. The general design of the church resembles the structure of the human body. The chancel, where the altar is located represents the head; the transepts are the outstretched hands and arms; the remainder is the rest of the human body. The windows of the church are the corporeal senses, which must be closed to the vanities of this world, and open to receive the spiritual gifts of God. Thus the entire structure is built in the shape of a living cross, to signify that we are crucified to this world and must tread in the steps of the Saviour.⁷

On entering the church we see the altar on which is commemorated the sacrifice of the Cross. At the very moment of its dedication the passion of Christ was recalled. It was sprinkled seven times with water to remind us that here is shed the blood of Christ. For the seven aspersions of water symbolise the seven outpourings of the precious blood.⁸

⁶*De Bestiis et aliis rebus*, P.L. 177, col. 74.

⁷Durandus, *Rationale divin. offic.*, lib. 1, c. 1, n. 14.

⁸*Ibid.*, lib. 1, c. 7, n. 18. The seven outpourings of the precious blood, according to Durandus, are: the Circumcision, the agony in the garden, the scourging, the crowning with thorns, the piercing of the hands and feet, the opening of Christ's side with the lance.

The altar itself is made of stone, because the body of Christ was taken down from the cross and laid in a stone sepulchre. The corporal which rests upon the altar is made of fine linen because it is the winding-sheet which enfolds the body of Christ.

The procession of sacred ministers now enters the church from the sacristy. Each of them has a symbolic role to perform. The celebrant as he leaves the sacristy to make his appearance in the church, recalls the Incarnation of the Son of God—the Expected of nations who left the secret tabernacle of heaven to make His appearance in this world. The celebrant is flanked on each side by the priest and deacon, who represent the law and the prophets—both closely connected with the coming of Christ, and later personified in the two figures of Moses and Elias who stood side by side with Him at the transfiguration. The sub-deacon leads the procession, carrying the book of Gospels. He represents John the Baptist, who preceded the Messiah with his preaching of penance.⁹

On their arrival at the altar, the Mass begins; and from the vantage point of the Offertory we can see stretching out before us the way of the Cross. The grave and moving chant of the *Offertory* recalls the stricker prayer of Christ in the garden of Olives. The *Sanctus*, with its cry of joy, is a brief dramatic contrast—a reminder of the short-lived triumph of Palm Sunday. The *Canon*, which opens in silence, begins the silent agony of Christ on the cross. From now on, the priest holds his hands extended to imitate his Saviour nailed to the cross. The five prayers which constitute the Canon are the five wounds inflicted on the Sacred Body. The *Nobis quoque peccatoribus* breaks the death-like silence to recall the confession of the good thief. The three sections of the *Pater* (Introduction, Lord's Prayer, Libera Nos) commemorate the three days passed in the sepulchre. The minister who brings the paten back to the altar represents the holy women who came to the sepulchre to anoint the body of Christ. The tranquil greeting, "*Pax Vobis*", is the salutation of the risen Christ to His apostles. The *Agnus Dei* recalls the Ascension into heaven. The final *Collect* is a symbol of the intercession which the glorified Christ now makes for us before the throne of God.¹⁰

Such are the general outlines of the allegorical methods of interpreting the Mass. The method reigned supreme until the sixteenth century, and has left its stamp on the actual Mass-liturgy of our own times. During the Middle Ages a number of ceremonies were intro-

⁹*Ibid.*, lib. IV, c. 6, n. 1-3.

¹⁰M. Righetti, *Storia Liturgica*, vol. I, p. 47.

duced, and they had for their inspiration the desire to portray Christ's passion in a more vivid and dramatic fashion. Thus the ceremony of hiding the paten under the corporal was inserted at the Offertory to signify the hiding of Christ's divinity during the passion. A slight inclination of the head was introduced at the end of the Memento for the dead, to recall the last gesture of the dying Saviour—"and bowing his head, he gave up his spirit". The final doxology of the canon was embellished with five signs of the cross in memory of the five wounds. Our Lord's parting gesture on earth was imitated by the raising of the hands and eyes before the last blessing. "And lifting up his hands, he blessed them. And it came to pass, whilst he blessed them, he departed from them and was carried up to heaven". (Lk. 24, 50.)

Despite the defects in their method, the mediaeval schoolmen wrote many inspiring pages on the liturgy. Their symbolic interpretations were generally well chosen, and developed with a profound reverence for sacred things. The Church has continued to pay homage to their piety in the prayers which she places on the lips of the priest whilst he is vesting for Mass.

C. F. TIERNEY.

Moral Theology

ABSOLUTION OF RESERVED CASES.

Dear Rev. Sir,

A confessor who does not enjoy the faculty of absolving from reserved cases hears a penitent accuse herself of having deliberately brought about a miscarriage. When asked if she knew this was reserved to the Bishop, she replies in the negative. The confessor concludes that her ignorance was devoid of guilt, since the ordinary faithful could not be reasonably expected to know such things, and so the reservation cannot be applicable in the circumstances. He judges the penitent rightly disposed, and proceeds to grant her absolution. Was the confessor correct about the reservation, and, if not, was the absolution valid?

QUAERENS.

REPLY.

1. According to the commonly accepted teaching, a simple confessor lacks the jurisdiction to absolve from a reserved case, irrespective of the penitent's knowledge or ignorance of the reservation at the time he committed the fault from which he now desires to be absolved.

From Can. 893 we learn that ecclesiastical superiors who have ordinary authority to grant faculties to hear confessions, or who can inflict censures,¹ may withhold some cases for their own tribunal, and thereby limit their inferiors' power of absolving. The withholding of certain cases is known as reservation. It implies, firstly, that these cases must be heard by the superior himself (or his delegate), and, secondly, that the inferior or simple confessor is incompetent to deal with them, since his authority to absolve is curtailed. The power of reservation follows from the nature of judicial authority: not every judge is constituted to hear all cases. As in the external forum, both ecclesiastical and civil, there are cases which are heard in the lower courts and those which must be referred to a higher tribunal, so, also, in the forum of the Sacrament of Penance. The Council of Trent pronounced anathema against those who would hold that Bishops have not the right to reserve cases to themselves, except such as pertain

¹The Vicar Capitular, although the local Ordinary, may not reserve cases. This would be an application of the principle: *Sede vacante, nil innovetur*. Likewise, the Vicar General has no authority to reserve a case, unless he has a special mandate from the Bishop.

to external administration, and that, therefore, the reservation of cases does not hinder a priest from absolving from them. (Sess. XIV, Can. 11. D.921.)

The purpose of reservation may be gathered from the decree of the same general Council: "To our most holy fathers it seemed to be a matter of great importance to *the discipline of the Christian people*, that certain more atrocious and grave crimes should be absolved not by all, but only by the highest priests, etc". (D.903.)

The promotion of Christian discipline by the more effective uprooting of scandalous vices is the purpose of reservation; and hence only three, or at most, four most serious and external crimes are to be reserved, and the reservation is to remain in force only as long as is necessary to destroy some deeply fixed and public vice and to restore among the people true Christian discipline, which perhaps had suffered detriment. (Can. 897.) This end is secured by referring these disturbing cases to the superior himself or specially chosen confessors, who, because of their learning, experience, prudence, or holiness, are more fitted to give suitable admonition and suggest measures for overcoming the dangers of future relapse. Thus, the first purpose of reservation is to preserve or restore the observance of Christian morality by the members of the Church. Added to this, there will always be a medicinal effect following on reservation, as the faithful are naturally deterred from the commission of those crimes from which they cannot obtain absolution without recourse to a special confessor. Nowhere, however, in the present laws governing reservation, is there any suggestion of the penal element in the notion of a reserved case. The inconveniences following the commission of a fault which is reserved are not intended to punish the lapse, but to remedy a prevalent evil and prevent future recurrence of an atrocious crime.²

The immediate effect of reservation is to limit the jurisdiction of the inferior confessor. Just as his jurisdiction may be limited with regard to place (v.g. for a certain parish or institution only) or time (for one year, etc.), or persons (religious women), so it may be

²If the primary purpose of reservation were penal, ignorance would excuse from reservation. Accepting this principle, some held, at least as probable, that a person could not be affected by a reservation of which he was unaware. (v. S. Alphonsus, lib. VI, n. 581, where, after recording the opinion to the contrary, under two slightly different aspects, the holy Doctor subscribes to the teaching that denies persons can be absolved from reserved sins because they were in ignorance of the reservation. His reason is that reservation is not a penalty affecting the penitent, but a restriction of jurisdiction which affects the confessor.)

restricted in respect to some definite cases. Over these cases he has no power to give absolution. Should he do so, the confession may indeed be valid because of the good faith of the penitent, who has also confessed other sins, but the reserved sin is only indirectly forgiven and remains necessary matter for confession.

It was pointed out above that Can. 893 recognises the power to reserve cases for two classes of superiors: Those who by their ordinary authority a) may grant faculties for confessions, or b) inflict censures. Reserved cases are of two kinds: reserved sins and reserved censures. If the censure in question prevents the reception of the Sacraments (excommunication or personal interdict), it is obvious that the Sacrament of Penance may not be received until the censure is first removed by absolution; and if the censure is reserved, the absolution from it must be sought from the competent superior. Further, the reservation of a censure which hinders the reception of the Sacraments implies the reservation of the sin to which it is attached. (Can. 2246.) In this case, however, the reservation of the sin is accessory to the censure, and if one is excused from the censure or absolved from it, the reservation of the sin ceases altogether (*ibid.*). Sins reserved without any reference to a censure are described as *reservata ratione sui*, and those to which is attached a reserved excommunication or personal interdict are reserved *ratione censurae*. It would seem that ignorance of the reservation on the part of the penitent could never nullify the effects of reservation of sins reserved *ratione sui*. Neither could ignorance merely of the reservation of a censure supply the defect of jurisdiction in one who has not the faculty to absolve from this particular censure. In both cases the confessor lacks the authority to pass the sentence of absolution: the power of absolving from the sin has been withdrawn from him, and the competent superior has not given him the authorisation to absolve from the censure.

While ignorance of the reservation will not avail to obtain absolution unless from the proper superior, *ignorance of the censure*, in some instances, will excuse from the censure. If there is no censure, the sin is not reserved, and any confessor may absolve from it. Ignorance of the penalty, provided it is not crass or supine,³ will excuse from

³Ignorance is crass or supine, when no effort of any consequence has been made to overcome it. It is more culpable than simple ignorance which is blameworthy because insufficient effort has been made to discover the truth, and less culpable than affected or studied ignorance, which is deliberately fostered that one may sin more freely. Of course, ignorance which is unconscious, or which is invincible in the sense that after all reasonable means have been tried it still remains, will excuse from sin and censure.

medicinal penalties, i.e. censures (Can. 2228, par. 3, 1.) in all cases; and if the words of the law (*praesumpserit, ausus fuerit*, etc.) require full knowledge and deliberation, any want on the part of the intellect (or will) exempts one from *ipso facto* penalties. Even a well instructed lay man could hardly be expected to know the entire penal legislation of the Church, and there may be sound reason in his plea that he did not know a certain sin was also a crime punished, let us say, by *ipso facto* excommunication. Though the confessor would be bound to instruct him, so that he could not bring forward the same excuse in the future, it remains true that his present ignorance was certainly not due to gross neglect, if indeed it was culpable in any sense. Granted that he may have sinned deliberately, he does not incur a censure which in sufficient good faith he did not know about. The reservation of the sin is consequent on the reservation of the excommunication: if there is no excommunication, the basis of reservation disappears and the sin may be absolved by any confessor. Ignorance which excuses from the censure excuses also from the reservation; but ignorance of the reservation for one who is aware of the censure will not deprive the reservation of its force.

In the case submitted, the penitent was guilty of a serious violation of the natural law and of the positive divine law, included under the fifth precept of the decalogue. This sin is punished by *ipso facto* excommunication, reserved by the Code to the Ordinary. (Can. 2350.) The confessor should have asked if she was aware of the excommunication, and then decided if she were excused from it because of ignorance, which was either inculpable or, at any rate, did not arise from palpable negligence. If she had never been guilty of this sin before, she could be in complete and blameless ignorance of the ecclesiastical penalty. If such were the state of the case, the confessor would rightly conclude she had not incurred the censure; and he could have given her the necessary instruction and absolved her from the sin. It seems that the question about reservation to the Bishop could have been a leading one, but it should have been followed up. May be, she did know of the excommunication from previous instruction, though she was not told about the reservation. If she were aware of the excommunication, she incurred it: the censure is reserved, and, in consequence, the sin is also reserved. We fear the confessor failed to obtain information on the most fundamental point: Did she actually incur the excommunication?

2. In the supposition that the penitent incurred the excommunication, the absolution in the case was valid, the censure was removed, and the sin forgiven. Strange though it may seem, the reason for the validity is to be found in the ignorance of the confessor. He did not know—so we may conclude—that the reservation remained in force, notwithstanding the ignorance of the penitent on the point. For the good of souls, the Church has provided for such cases, lest the faithful be left under censure through the defects of their clergy. Perhaps, the Supreme Legislator realised the complex nature of the laws regarding penalties and foresaw the possibility of mistakes, despite the diligence of his ministers. Can. 2247, par. 3, states: If the confessor does not know of the reservation, and absolves the penitent from the censure and sin, the absolution from the censure is valid, provided it be not a censure *ab homine* (i.e., after a condemnatory or declaratory sentence), or one reserved *specialissimo modo* to the Holy See. The excommunication in question is not *ab homine*, as it has not been brought before the court in the external forum, and it is reserved in no manner to the Holy See, but to the Ordinary. There can be no doubt of the confessor's intention, at least implicit, to absolve from it, for such is the meaning of the words: *Te absolvo ab omni vinculo excommunicationis*, etc., which are part of the usual formula recited when administering the Sacrament of penance. The penitent is free of the censure, the reservation of the sin has ceased, and she is absolved from it by the words which are the form of the Sacrament: *Ego te absolvo a peccatis tuis*, etc.

In conclusion, let it be noted that the confessor who is culpably ignorant of the censures which are likely to be met with in the ordinary course of his duties, is himself worthy of blame. Though the Church gives him jurisdiction for the good of the souls of her children, he acts unlawfully if his want of knowledge is culpable. Generous faculties to absolve from reserved censures have been given by the Holy See to the Ordinaries of these countries, and it is customary for their Lordships to delegate these in whole or part to their priests. The diocesan faculty sheet will clearly state what powers in this matter are held by the confessors.

* * * *

SUNDAY OBSERVANCE.

Dear Rev. Sir,

1. Would it be lawful for a Catholic to spend his annual vacation of, say, three weeks in a locality where he would not have an oppor-

tunity of hearing Mass on Sundays? He admits that he could have a beneficial holiday in some other place where Mass is celebrated regularly every Sunday, but prefers the place where there is no Mass.

2. What do you think of the practice, which seems to be almost universal, of spending a considerable time on Sunday in tending to the domestic garden?

DOMINICUS.

REPLY.

1. Though a devout Catholic will consider the possibilities of being able to hear Mass during his weeks of vacation, there does not seem to be an obligation to exclude places where attendance at Sunday Mass is out of the question.

Can. 1248 of the Code renews the ancient law of the Church: *Festis de praecepto diebus audienda est Missa*. . . . There can be no doubt that the obligation is a grave one, for it is affirmed by all authors. Further, a decree of the Holy Office by order of Pope Innocent XI (2nd March, 1697. D. 1202) condemns, as at least scandalous and dangerous in practice, the proposition: The precept of observing feast days does not bind under pain of mortal sin, if there be no scandal, and in absence of contempt.

Every law binds those under it not only to its observance but to whatever is reasonably required to make such observance possible. In promulgating the law, the legislator imposed the use of measures suitable for its fulfilment, according to the principle: *Qui vult finem, vult media ad finem*. Thus, to use a familiar example, the obligation of reciting the divine office requires that the cleric procure a breviary. However, when the means of fulfilling the law are not available, through no fault of the subject, he is excused from performing what is prescribed by the law. No one is bound to do what is impossible; and in the case of positive laws, and more especially those which are of human origin, moral impossibility or great difficulty will excuse from them. The difficulty one is expected to surmount will vary in accordance with the nature and purpose of the particular law. The obligation, for instance, of a pastor to celebrate Mass on Sunday is more serious than that of one of his parishioners to be present at Mass; for in one case the spiritual good of the whole parish is affected, and in the other the good of an individual. A journey which would excuse from Sunday Mass would not always justify omitting the reception of the Paschal Communion, which is not purely ecclesiastical, but a determination of the divine law. Despite the best of intentions, circumstances, beyond the

control of the person concerned, do sometimes arise and make it impossible to comply with the provisions of a positive law. It is evident that in these cases, the law ceases to urge, and no moral fault is involved in not observing it.

What is to be said if the circumstances hindering the fulfilment of the law depend on the will of the subject himself, as in the case of the Catholic who went for his vocation to a locality where he could not attend Mass on Sunday? If he chooses these particular circumstances with the intention of evading the law, then he is guilty of breaking it, for that is precisely what he had in mind to do. Thus, the Catholic who decides to spend his vacation in a place where there is no Mass, in order that he will be able to avoid his Sunday obligation, commits the sin of missing Mass. When Sunday morning comes, it is true he cannot do anything about going to Mass, but his absence is directly voluntary in cause. He wanted the opportunity to stay away from Mass, he created the opportunity, and so is responsible for the consequences. But not every Catholic who goes for his vacation to a place where it is impossible to hear Mass, does so in order to stay away from Mass. His primary purpose is to spend an enjoyable and profitable vacation—which is a laudable intention—though he knows that during these few weeks there will be no opportunity of attending Mass. Two effects follow from this act, in itself lawful, of choice of the locality for his vacation: the holiday, which is a good, or at least an indifferent effect, and the absence from Mass, which is objectively a violation of the ecclesiastical precept. The difficulty seems to be: what cause would be sufficiently serious to justify the permission of this unlawful effect? In other words, must there be some serious reason for deciding to spend a holiday where there will be no Mass, or is simple preference, based on no very solid grounds, all that is required? It seems that any reason which determines the decision in favour of the locality chosen is sufficient.

The precept of hearing Mass urges only on Sundays and five other days of the year: it is attached to the day, or 24 hours between midnight and midnight. To bind a man to stay forever in a place where he could always hear Mass on Sunday would be unreasonable and beyond the intentions of the legislator. He should not, without serious reason, cause the circumstances which would permit his absence, once the precept begins to urge. A solid reason, but not so serious, may be demanded as the day of precept comes nearer (i.e., on the evening of Saturday or the vigil of the Holyday); but it is a restriction of human

liberty, out of proportion to the gravity of the precept involved, to require any one to remain at home from before Saturday in order to hear Mass on Sunday; and the longer the time which must pass before the precept begins to urge, the less is the reason demanded to justify departure for a locality where Mass will not be celebrated the following Sunday. Considering merely the precept of hearing Mass, a man may be in any place he chooses from Monday to Saturday. If he exercises this right, and in consequence cannot travel to Mass on Sunday, has he done any wrong? It seems to us that the mere desire to use his natural liberty, which is not restricted by any obligation of attendance at Mass on several days of the week, is sufficient reason for him to betake himself on one of these days to some locality, even though he knows he must stay there also on the Sunday, and, consequently, be unable to hear Mass. From all of which it would follow that no special reason is required to justify a Catholic to spend his annual vacation of a few weeks in some place where there is no opportunity of fulfilling the Sunday obligation.

2. The solution of the question of tending to the domestic garden on Sunday will depend on whether or not such gardening should be considered as servile work, which is forbidden by the same Can. 1248 which was cited above with regard to hearing Mass: *Diebus de praecepto festivis . . . (est) abstinendum ab operibus servilibus*. The distinction between servile and non-servile works is found in Leviticus 23, 7, where the Chosen People were forbidden to engage in servile work on the first and seventh days of the Paschal Feast. (*Omne opus servile non facietis in eo*.) All work was forbidden on the Sabbath (*Omne opus non facietis in eo*). The observance of Sunday as a day of worship and rest succeeds the observance of the Sabbath, not by promulgated divine law, but from the determination of the Church and the custom of Christian peoples. (Cf. S.Th. 2, 2ae. q. 122, art. 4. ad 4.) The Christian custom, sanctioned by the Church and enshrined in her legislation, forbids on Sundays and Feasts all servile works and some others (the work of the law courts, and unless particular customs or indults permit otherwise, public trading, marketing, and other public buying and selling). The term "servile" is derived from "slavery". As St. Thomas explains (l.c. ad 1 um.), a man may be a slave to sin, to another man, or to God. Every sinful act is servile and is forbidden at all times, though with special reason on a day dedicated to God. The service or slavery undertaken for God is not sinful at any time, but an act of worship; and so the activities connected with the public acts

of religion are not forbidden on a Sunday. The "servile works" which the Church prohibits are those which are proper to the service or slavery to a fellow-man. No one can be a slave to another except with regard to his bodily activities, for his mind remains always free. The servile works forbidden, then, are those corporal works which, in the days of slavery, could be commanded by the master for his benefit, and were performed only by slaves or their equivalent. From this fundamental notion the meaning of servile works is taken, and is now understood as those which exercise the body rather than the mind, and of their nature tend to produce bodily strength and dexterity, more than intellectual perfection. It is not difficult to class some occupations as "servile" by nature; in general, they would be the works of tradesmen and labourers. Likewise, other occupations are readily put down as not "servile": the engagements and labours of scholars and members of the learned professions. On the other hand, there are many works which could be classified only with difficulty and with diffidence. The ultimate criterion in these cases will be the common and conscientious practice of the faithful of the locality, according to the rule that custom is the best interpreter of the law.

It may be agreed that the purpose for which a work is done (*finis operantis*) does not change its nature from servile to non-servile. If it were possible to discover a man whose delight was breaking stones, he would violate the Christian precept by indulging his hobby on Sunday, even though his sole purpose were the satisfaction derived. A considerable time spent at this occupation could be a serious sin. Similarly, the absence of pecuniary remuneration does not make servile work other than what it already is of its very nature. If certainly servile, it remains so, even when performed gratuitously; and if not servile it does not begin to be so because of the receipt of remuneration. There can be little doubt, however, that the common opinion as to the nature of some works is influenced, to an extent, by considering the purpose for which they are done. This, we think, is true in the case of tending a small domestic garden. Most would concede that a professional gardener, who hired his skill and labour on Sunday, would act against the law, while the amateur who tends his own small garden would be judged leniently as indulging in harmless outdoor recreation. Although the hard labour of forming a garden in virgin soil should be reasonably described as servile work, the comparatively light exertion of keeping the garden in order is not commonly regarded as "work", as it is done for one's personal advantage and relaxation. Such seems

to be the view accepted in practice by many conscientious persons; and, as remarked above, custom is the best interpreter of the law. For many whose means of livelihood allow them no other time to tidy the domestic garden, the plea of necessity will excuse their labours from sin, even though one may adopt the opinion that gardening is *natura sua* a servile work.

JAMES MADDEN.

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SHORT NOTICE

THE PRIEST. Published by the Corpus Christi Priests' Association, Melbourne, 1955, 64 pp. Illus. 4/- (Copies can be obtained from Mr. J. O'Connell, Corpus Christi College, Werribee.)

This magazine is an admirable attempt to encourage young men "to heed the call of Christ to share in His Priesthood". The history of Corpus Christi College and the life of the students are interestingly described, the last both in a serious mood and with humour. It contains a complete list of the students ordained to the priesthood since 1930, the year of the first ordination class. Many boys and young men will no doubt realize much more clearly after reading this magazine what a priest is and how he is made. The articles are made very attractive by abundant illustrations to the text, one of which is an artist's conception of the new buildings in course of erection at Glen Waverley. We join with the editors of *The Priest* in the hope "that it will win the prayers of many generous souls for an increase in the holiness and numbers of our diocesan clergy."

T.V.

Canon Law

PARTICULAR QUESTIONS CONCERNING A MARRIAGE CASE.

Dear Rev. Sir,

Would you kindly discuss the following in the A.C.R.?

Saraphina leaves Europe and two weeks after she arrives in Australia she wishes to get married, as had been planned before leaving Europe.

On arriving she takes up her residence in Parish A. Her marriage is to take place in Parish B, where her fiance is residing. She and her future husband intend to live permanently in Parish A after marriage. (They are unwilling to wait for a month before marrying).

(a) Is Saraphina to be considered a *vaga*?

(b) If not, from what parish is she to seek a certificate of *freedom to marry*?

(c) What is the position if she and her future husband intend to live in Parish C after marriage?

PERPLEXUS.

REPLY.

In our mind the case submitted by our correspondent raises several questions other than those which he desires to be discussed, and especially concerning the actual establishment in the circumstances of freedom to marry and the observance of the prescriptions of law in this regard. The gravity of the obligation in that matter cannot be stressed too strongly. However, we shall adhere strictly to the three questions as proposed by "Perplexus", which, as such, are not concerned with the means to be adopted in establishing freedom in the proposed cases, but which are rather concerned with matters of competency and subjection in relation to the celebration of marriage.

The proposed questions are sufficiently complex on account of the complex nature of the matters with which they are concerned. Unfortunately, however, their complexity is rather increased because certain information, important for the solution of the questions, has not been forthcoming. Thus, for example, the age of Saraphina, which is not given, is important because the answers to the questions will vary according as she is still a minor or has already attained the age of 21 years. Moreover, in the matters of domicile and quasi-domicile, which occupy a central position in answering the above queries, the intention

of the person in question constitutes a most important element. Thus, it is important to clarify the precise intention of Saraphina in taking up residence in Parish A. This information is not given by our correspondent. For example, is it Saraphina's intention to reside there permanently even if the marriage does not take place? Or is her intention of permanent residence dependent on the contraction of the marriage? The different possible intentions, as will be seen, have different consequences.

FIRST QUESTION.

The first question of our correspondent is: Is Saraphina to be considered a *vaga*? Canon 91 defines a *vaga* as one who has nowhere a domicile or quasi-domicile. Consequently, in answering this first question it will help to recall certain principles concerning domicile and quasi-domicile.

Canon 92 states that a voluntary domicile may be acquired in two ways. It may be acquired either by actual residence in a place for a period of ten years, or by actual residence in a place with the intention—absolute and not suspensively conditional—of remaining there permanently unless something occurs to cause one's departure. In the latter case the domicile is acquired from the moment that the two elements (actual residence and requisite intention) are verified, and no definite period of time is necessary. The same Canon also states that a quasi-domicile is acquired either by actual residence in a place for the greater part of the year, or by actual residence together with the intention of remaining for the greater part of the year unless something calls one away. Another principle to aid us in answering our query is that a minor retains the domicile of his parents or guardian, but after he has completed his seventh year he is capable of acquiring his own quasi-domicile (cfr. Can. 93). Finally, a domicile or a quasi-domicile is lost by one's departure from the place with the intention of not returning to reside, except in the case of those who necessarily retain a legal domicile, as mentioned in Canon 93; e.g., a minor (cfr. Can. 95).

Having briefly set down our principles, we now turn to the question: Is Saraphina to be considered a *vaga*? This first question, as proposed by our correspondent, relates only to Saraphina's residence in Parish A, and not in Parish C, which enters only into the third question. Immediately the absence of essential information makes its presence felt and necessitates the positing of certain suppositions:

(1) If Saraphina is still a minor, then, independently of her intention in leaving Europe and taking up her residence in Parish A, she

retains her legal domicile, namely, that of her parents. If, in addition, her intention is to reside permanently in Parish A even if the marriage does not eventuate, it appears that she has acquired a quasi-domicile in that parish since that intention would certainly include the intention of remaining for the greater part of the year, and it is joined to actual residence. Ordinarily such an absolute intention of permanent residence is sufficient for the acquisition of a domicile, but, as a minor, Saraphina is not capable of acquiring a separate domicile of her own. If, however, her intention of residence in Parish A is dependent on the future celebration of the marriage, it appears that she has not acquired a quasi-domicile in the place, since her intention is conditional and suspensive, and is not absolute; but she still retains, of course, the legal domicile of her parents. In these possible cases, therefore, in which Saraphina is considered as a minor, she cannot be classed as a *vaga*, because at least she has a domicile (of her parents), and she may even have a quasi-domicile in Parish A according to the nature of her intention.

(2) If Saraphina has completed her twenty-first year various possibilities must again be posited, especially since in this matter her precise intention is of such importance. In each of the following suppositions, therefore, it is to be understood that Saraphina has attained her majority:

(a) If her intention is independent of the contraction of the marriage so that she intends to reside permanently in Parish A whether the marriage is contracted or not, it can be said that Saraphina has lost her European domicile. The reason is that, since she is no longer a minor, it is no longer to be considered as her legal domicile, while her intention of living permanently in Parish A—marriage or no marriage—is surely the equivalent of an intention not to return to Europe to reside there, and is thus a renunciation of her European domicile. By virtue of the same intention, however, she has acquired a domicile in Parish A since the two elements, actual residence and requisite intention, are verified, the intention being absolute and not suspensive. In this case, therefore, Saraphina is not a *vaga*.

(b) If her intention to reside permanently in Parish A is dependent on the celebration of the marriage, Saraphina has not yet acquired a domicile or quasi-domicile there; and if her mind is to return to Europe in the event that the marriage does not take place, she still retains her European domicile since she has not left with the intention of not returning to reside. Thus, in this case, she cannot be classified as a *vaga*.

(c) If her intention to reside permanently in Parish A is depen-

dent on the contraction of the marriage and she has left Europe with the intention that she will not return to reside there even if the marriage does not eventuate, she must be considered to have lost her European domicile and not to have acquired a domicile or quasi-domicile in Parish A as yet. In this case, therefore, she can be classed as a *vaga*.

As a conclusion to this treatment of our correspondent's first question we think that the following observations should be kept in mind in considering each of the three proposed questions: (a) The loss of Saraphina's European domicile is, we think, not easily to be presumed; proof should be forthcoming. When one possesses a domicile, that domicile, as it were, remains in possession until proof to the contrary is forthcoming: (b) In view of the fact that the marriage was planned before Saraphina left Europe and that she has come to Australia precisely in order to get married, there is obviously very good reason for saying that Saraphina's intention in regard to the matter of residence is dependent on the celebration of the marriage.

SECOND QUESTION.

The second question of our correspondent is: If Saraphina is not a *vaga*, from what parish is she to seek a certificate of freedom to marry? The answer to the previous question has made it clear that in several of the possible cases she is not to be considered as a *vaga*. Hence this second question must be considered in its relation to those cases.

Canon 1020, I, sets down the rule that the pastor who has the right to assist at the marriage bears the responsibility for ascertaining the freedom of the parties to marry. Ordinarily this will be the pastor of the bride unless there is a just cause for departing from this rule (cfr. Can. 1097, 2). In ascertaining whether a party is the subject of a pastor as far as marriage is concerned recourse must be had to Canon 1097, 1, § 2, which rules that the proper pastor of a party wishing to contract marriage is the pastor of the place in which that party has a domicile, quasi-domicile, or month's residence; or, if the party is a *vagus*, the pastor of the place in which that person is actually staying at present becomes the proper parish priest (cfr. also Can. 94, 2).

From this it follows that ordinarily the pastor who will have the responsibility of ascertaining the freedom to marry of the parties is the pastor of the parish in which the bride has a domicile, quasi-domicile, or month's residence; or, if she is a *vaga*, the pastor of the place where she is actually staying at present. Should it happen, however, that the pastor of the groom will assist lawfully at the marriage for a just cause,

the responsibility of establishing the freedom to marry of the parties devolves upon him. This, in fact, is the situation in the case submitted by our correspondent; and hence the duty of ascertaining the freedom to marry of Saraphina and her fiance devolves primarily on her fiance's parish priest.

Our correspondent asks: From what parish is Saraphina to seek a certificate of freedom to marry? We may use Father Mahoney's definition of a certificate of freedom to marry as "the signed statement of a parish priest or his delegate affirming, after investigation, that his subject is free to marry" (Marriage Preliminaries, p. 52, n. 100). Now, there is no explicit ruling in the general law which demands that the pastor who is not going to assist at the marriage must always issue a certificate of freedom for the party subject to him, at least when the parties are subjects of parish priests who belong to the same diocese. The Code of Canon Law itself does not impose such an obligation; the ruling of Canon 1029 is, after all, only conditional on the fact that another priest has performed the investigation for him who is going to assist lawfully at the marriage. Neither does the Instruction "Sacro-sanctum" of the Sacred Congregation of the Sacraments (29th June, 1941), which concerns the canonical investigation to be made before marriage, impose such an obligation on the pastor who is not going to assist at the marriage, at least when the two pastors belong to the same diocese. However, the Instruction strongly exhorts that the pastor of the party in whose parish the marriage is not being celebrated should confirm this party's freedom to marry, either on his own initiative or at the request of the party or of the other parish priest; while Canon 1020, 3, undoubtedly gives local Ordinaries the power to require each pastor to examine and issue a certificate affirming the free status of the party subject to him.

If, however, the proper pastors of the parties belong to different dioceses, the Instruction of the Sacred Congregation requires the pastor in whose diocese the marriage is not being celebrated to send to his own diocesan Curia a document testifying to the freedom of the party subject to him. The purpose of this ordinance is to obtain the diocesan *Nihil Obstat*.

In the proposed case, therefore, it can be said that the pastor of Parish B, who is the pastor of the groom, will lawfully assist at the marriage. Since, as a consequence, he assumes the primary responsibility for ascertaining the freedom to marry of both parties, it seems that, either on his own initiative or because there is an instruction of the

local Ordinary to this effect, or because it is necessary to obtain the diocesan *Nihil Obstat*, he is requiring the proper pastor of the bride to assist him and to certify the bride's freedom to marry. It seems to us, therefore, that in view of what has been said the second question proposed by our correspondent may now be put in this form: Who is the proper pastor of Saraphina for the marriage, since in the circumstances described he will be the priest to give the certificate of freedom to marry?

Keeping in mind the ruling of Canon 1097 (although the possibility of a month's residence must be ruled out at the request of our correspondent) and also the fact that only Parishes A and B are concerned in this second question, our conclusions are as follows:

1. If Saraphina is still a minor and has the intention of residing in Parish A permanently whether the marriage takes place or not, then both the pastor of her legal parental domicile and the pastor of Parish A (on the ground of quasi-domicile) are her proper pastors for the marriage; and both are equally competent. If Saraphina is still a minor and her intention of residing in Parish A is dependent on the contraction of the marriage, the pastor of her legal domicile is alone her proper pastor since Saraphina has not, in this supposition, a domicile, quasi-domicile or month's residence in any other parish.

2. If Saraphina is over twenty-one years of age and has the intention of residing permanently in Parish A whether the marriage is celebrated or not, her proper pastor is the parish priest of Parish A, since, as was previously pointed out, she has in these circumstances acquired a domicile in Parish A and has lost her European domicile. We repeat, however, that this abandonment of the parental domicile is not easily to be presumed. If, being over twenty-one years, her intention to reside permanently in Parish A is dependent on the celebration of the marriage, and in the event that it does not take place she intends to return to Europe, her proper pastor is the parish priest of the parental domicile. The reason is that in these circumstances she has retained this domicile, and her intention impedes her from acquiring a domicile or quasi-domicile in Parish A. If, being over twenty-one years of age, her intention to reside permanently in Parish A is dependent on the actual celebration of the marriage, and she has left Europe with the intention of not returning even if the marriage does not take place, then for the reasons previously given she would be considered to be a *vaga*; and in that case her proper pastor for the marriage is the parish priest of Parish A, in which parish she is actually staying at present.

THIRD QUESTION.

Our correspondent now asks a third question: What is the position if Saraphina and her future husband intend to live in Parish C after marriage? We assume that he has in mind the two points expressly mentioned in the two preceding questions. That is: Is Saraphina to be considered a *vaga* in this new case? Who is her proper pastor in this new case to grant a certificate of freedom to marry? Once again the lack of essential information concerning certain points compels us to posit and examine various possibilities.

(1) If Saraphina is still a minor she retains the domicile of her parents and has not acquired a quasi-domicile in Parish A (since neither the requisite intention nor period of residence is verified) or in Parish C (since there is no residence at all as yet). Consequently, having at least a domicile she is not a *vaga*, and the pastor of her legal domicile is her proper parish priest for the marriage.

(2) If she has attained the age of twenty-one years and her intention to live in Parish C is dependent on the contraction of the marriage (as would certainly appear to be the case), so that she will return to Europe if the marriage is not celebrated, she retains her European domicile and has not acquired a domicile or quasi-domicile in either Parish A or Parish C. In this case, too, she is not a *vaga*, and her proper pastor is the parish priest of the parental domicile which she still voluntarily retains.

(3) If she has attained the age of twenty-one years and her intention to live in Parish C is dependent on the contraction of the marriage (as would certainly appear to be the case), but her intention is not to return to Europe to reside even if the marriage does not take place, she has lost her European domicile and has not yet acquired a domicile or quasi-domicile in either Parish A or Parish C. In these circumstances she is to be considered a *vaga* and her proper pastor for the marriage is the pastor of Parish A where she is actually staying at present.

G. C. GALLEN.

Liturgy

THE SACRED CONGREGATION OF RITES.

A General Decree On Reducing the Rubrics To a Simpler Form.

Since the priests of to-day, especially those who have the care of souls, are burdened daily by various and new duties of the apostolate in such a way that they can hardly attend to the recitation of the Divine Office with the proper tranquillity of mind, some local Ordinaries have earnestly petitioned the Holy See graciously to provide for the removal of such difficulty and at least to reduce the great complexity of the rubrics to a simpler form.

The Supreme Pontiff, Pope Pius XII, in keeping with his pastoral care and solicitude, assigned this affair for examination to the special commission of experts to whom investigations on the general liturgical restoration have been entrusted. These men, having made an accurate study of the entire matter, came to the conclusion that the existing rubrics should be reduced to less cumbersome rules, but in such a way that these rules could be put into use while the liturgical books, as they stand now, are kept in service until some different provision may be made.

When His Eminence the Cardinal Prefect of the Sacred Congregation of Rites had reported in detail to the Sovereign Pontiff, His Holiness deigned to approve the following arrangement of rubrics and commanded that this arrangement be published, so that the things ordered in the present decree may become effective on January 1, 1956.

In the meantime, let the Pontifical publishers of liturgical books see to it that they make no innovations whatsoever in new editions of the Breviary and of the Roman Missal which they may be going to publish.

Notwithstanding anything at all to the contrary.

Given at Rome, from the Palace of the Sacred Congregation of Rites, March 23, 1955.

† GAETANO CARDINAL CICOGNANI, *Prefect.*

† A. CARINCI, Abp. of Seleucia, *Secretary.*

TITLE I: GENERAL NORMS.

1. The directives that follow concern the Roman rite. Things not expressly mentioned here are to be considered unchanged.

2. Under the name of "calendar" come both the calendar used by the universal Church and particular calendars.

3. The norms that follow are to be observed in both the private and public recitation of the Divine Office, unless there be some express provision to the contrary.

4. All particular indulgences and customs, even those worthy of special mention, which are opposed to these ordinances are to be considered as expressly revoked.

TITLE II: CHANGES IN THE CALENDAR.

1. The semidouble is suppressed as a rank and as a rite.

2. Liturgical days that are now listed on the calendars as semidoubles are observed as simples, with the exception of the Vigil of Pentecost, which is raised to the rank of double.

(a) SUNDAYS.

3. The Sundays of Advent and of Lent and the other Sundays up to Low Sunday, and also Pentecost Sunday, are observed as doubles of the first class. They take precedence over every feast, both when there is occurrence and when there is concurrence.

4. When a first class feast occurs on the second, third, or fourth Sunday of Advent, Masses of the feast are permitted. The conventual Mass, however, must be that of the Sunday.

5. Sundays which up until now have been designated as semidoubles are raised to the rank of doubles. The antiphons, however, are not doubled in the meanwhile.

6. When the Office and the Mass of a Sunday are not said on that Sunday, they are neither anticipated nor resumed.

7. If a feast of any title or mystery of the Lord should occur on a Sunday during the year, the feast itself takes the place of the Sunday and there is only a commemoration of the Sunday.

(b) VIGILS.

8. The privileged vigils are those of Christmas and Pentecost.

9. The common vigils are those of our Lord's Ascension, the Assumption of the Blessed Virgin Mary, St. John the Baptist, and St. Lawrence. All other vigils, even those marked on particular calendars, are suppressed.

10. Common vigils which occur on a Sunday are not anticipated but are omitted.

(c) OCTAVES.

11. Only the octaves of Christmas, Easter, and Pentecost are observed. All others, whether found in the universal calendar or in particular calendars, are suppressed.

12. Days within the octaves of Easter and Pentecost are raised to the rank of doubles. They take precedence over all feasts and they do not admit commemorations.

13. Days within the octave of Christmas are to be observed as they are now, although they are raised to the rank of doubles.

14. On days from the second to the fifth of January, unless some feast should occur, the liturgy is that of the current ferial day and the rite is simple. In the office, the antiphons and the Psalms for all the hours and the verse of the nocturn are those of the current day of the week, as in the psalter. The rest is as on the first day of January, apart from the lessons, which are of the Scripture lessons of the day, with their own responsories. The "Te Deum" is also said. The conclusion of the hymns and the versicle in the short responsory at Prime are said as on Christmas Day. The Mass is that of January 1, but without the Credo and without the Communicantes said on that day.

Low Masses, either votive or "daily" of the dead, are forbidden during this time.

15. The days from the seventh to the twelfth of January, with the suppression of the octave of the Epiphany, become ordinary ferial days of simple rite. In the Office, the antiphons and the psalms for all the hours and the versicle of the nocturn are those of the current day of the week, as in the psalter. The rest is as on the feast of the Epiphany, except for the lessons, which are the Scripture lessons of the day, with their own responsories. The "Te Deum" is also said. The conclusion of the hymns and the versicle at Prime are those of the Epiphany. The Mass is that of the Epiphany, without the Credo and without the Communicantes of the Epiphany.

Low Masses, either votive or "daily" of the dead, are forbidden during this time.

16. On the thirteenth of January there is a commemoration of the Baptism of Our Lord Jesus Christ, with the rite of a double major. The Office and the Mass are said as they are now on the octave of the Epiphany.

If, however, the commemoration of the Baptism of Our Lord Jesus Christ should occur on a Sunday, this Sunday becomes the feast of the Holy Family, without any commemoration. The beginning of the First Epistle to the Corinthians comes on the preceding Saturday.

17. The days from the feast of the Lord's Ascension up to but not including the vigil of Pentecost become ferial days of paschal time with

simple rite. In the Office, the antiphons and the Psalms for all the hours and the versicle of the nocturn are those of the current day of the week, as in the psalter. The rest of the Office is that of the feast of our Lord's Ascension, except for the lessons, which, together with their responsories, are the current Scripture lessons. The conclusion of the hymns and the versicle at Prime are those of the feast of the Ascension. The Mass is that of the same feast, without the Credo and without the Communicantes of the Ascension.

Low Masses, either votive or "daily" of the dead, are forbidden during this time.

18. The days of the suppressed octave of Corpus Christi and of the likewise suppressed octave of the Sacred Heart of Jesus become ordinary ferial days.

19. On the Sundays formerly within these octaves of the Ascension, Corpus Christi, and the Sacred Heart, the Office is said as it is now.

(d) FEASTS OF SAINTS.

20. Feasts of Saints, observed till now as semidoubles, are considered as simple feasts.

21. Feasts of Saints, observed till now as simples, are reduced to a commemoration, without the historical lesson.

22. When any feast, other than one of the first or second class, occurs on the ferial days of Lent or Passiontide, from Ash Wednesday until the day before Palm Sunday, both the Office (in private recitation) and the Mass may be said either of the ferial day or of the feast.

TITLE III: COMMEMORATIONS.

1. What is said here about commemorations holds for the Office and for the Mass, both in cases of occurrence and of concurrence.

2. The commemorations which must never be omitted and which have absolute precedence are those:

- (a) of any Sunday,
- (b) of a first class feast,
- (c) of the ferial days of Lent and Advent,
- (d) of the Ember Days of September.
- (e) of the major litanies.

3. Other commemorations which may occur are admitted in such a way that there are never more than three orations.

4. Apart from and after the commemorations listed under number 2, the order of commemorations is this:

(a) On Sundays of the first class, on first class feasts, on privileged ferial days and vigils, and also in sung Masses or solemn votive Masses, no commemoration is admitted.

(b) On second class feasts and on Sundays other than those of the first class, only one commemoration is admitted.

(c) On all other days, either feast days or ferial days, only two commemorations are admitted.

5. Feasts that are commemorated no longer carry with them:

(a) In the Office, their own versicle in the short responsory at Prime and their own doxology in the hymns. The days spoken of in Title II, numbers 14-17, are excepted from this ruling.

(b) In the Mass, the Credo and their own Preface.

TITLE IV: CHANGES IN THE BREVIARY.

1. Both in the public and the private recitation of the Divine Office, the "Our Father", the "Hail Mary", and, where it now occurs, the Apostles' Creed, which are now recited at the beginning of the canonical hours, are omitted and the canonical hours begin absolutely, thus:

Matins: from the versicle "Domine, labia mea aperies".

Lauds, the minor hours, and Vespers, from the versicle "Deus in adiutorium".

Compline: from the versicle "Tûbe, domne, benedicere".

2. In the office of the last three days of Holy Week, and in the Office of the dead the hours begin as noted in the Breviary. The "Our Father", the "Hail Mary", and, where it now occurs, the Apostles' Creed are omitted.

3. The canonical hours in both public and private recitation of the Office end as follows:

Matins (when recited privately), Lauds, Terce, Sext, None, and Vespers: with the versicle "Fidelium animae".

Prime: with the benediction "Dominus nos benedicat".

Compline: with the benediction "Benedicat et custodiat".

(b) CONCLUDING THE OFFICE.

4. The daily recitation of the Divine Office ends after Compline with the customary antiphon of the Blessed Virgin Mary and the versicle "Divinum auxilium".

The indult and the indulgences granted for the recitation of the prayer "Sacrosanctae" are attached to this same final antiphon.

(c) CERTAIN PARTS OF THE OFFICE.

5. The proper hymns for some Saints assigned to certain hours are not transferred. In the hymn "Iste Confessor", the third verse is never changed, and this third verse will always be: "Meruit supremos laudis honores".

6. Antiphons for the "Magnificat" assigned for ferial days of Septuagesima time are not to be said later if they should be omitted on the day to which they are assigned.

7. The ferial prayers are said only in Vespers and Lauds of the Wednesday and Friday ferial Offices of Advent, Lent, and Passiontide and on the Ember days, Wednesday, Friday, and Saturday, other than those that come during the octave of Pentecost, when the Office is that of the ferial day.

8. All other preces are omitted.

9. The "suffragium de omnibus sanctis" and the "commemoratio de cruce" are omitted.

10. The Athanasian Creed is said only on Trinity Sunday.

(d) OTHER CHANGES.

11. First Vespers (either said in their entirety, or from the "capitulum", or by way of commemoration) belong only to feasts of the first and second class and to Sundays.

12. With reference to individual portions of the Office the following rules are to be observed:

(a) For Sundays and first class feasts nothing is to be changed:

(b) On second class feasts and on doubles of the Lord and of the Blessed Virgin Mary, Matins, Lauds, and Vespers are taken from the proper and the common. The little hours are from the psalter of the current day of the week and from the proper. Compline is of Sunday.

(c) On other feasts and on vigils and ferial days all the hours are said from the psalter and the proper, unless there be antiphons and psalms specially assigned for Matins, Lauds, and Vespers.

13. If the Scripture readings for the current day cannot be said on the day assigned, they are omitted, even when they are the beginnings of individual books in the Bible.

14. The lessons of the first nocturn on Feasts of Saints are taken from current Scripture if they have no proper lessons assigned to them. Where there are no Scripture lessons for the current ferial days, these lessons are taken from the common.

TITLE V: CHANGES IN THE MISSAL.

(a) THE ORATIONS.

1. Orations or prayers assigned for different times throughout the year are abolished.

2. Only one prayer is said in sung votive Masses of the dead. When these Masses are not sung, three prayers may be said.

3. The prayer "Fidelium", prescribed heretofore for the first free ferial day of every month or for the Monday of any week, is abolished. Where there is a conventual Mass, this is said according to the rubrics.

4. Collects commanded "simpliciter" by the Ordinary are omitted where they are now omitted according to the present rubrics. They are likewise omitted on all Sundays and whenever the Mass is sung. Finally, they are omitted whenever the prayers which must be said according to the rubrics reach the total of three.

(b) CERTAIN OTHER CHANGES.

5. On ordinary ferial days, if a commemoration of the feast of some Saint should be made, the celebrant may choose to say either the Mass of the ferial day or that of the Saint commemorated.

6. In Masses for the dead the sequence "Dies Irae" may be omitted, except in the Mass on the day of death or the funeral Mass when the body is present or when there is a reasonable cause for the absence of the body, and on All Souls' Day. On that day the sequence must be said only once (*semel tantum dici debet*), that is, in the principal Mass, or otherwise in the first Mass.

7. The Credo is said only on Sundays and on first class feasts, on feasts of the Lord and of the Blessed Virgin Mary, on the natal feasts of the Apostles and the Evangelists, on feasts of Doctors of the universal Church, and in solemn sung Votive Masses.

8. The Preface proper to the individual Mass should be said. When there is no such proper Preface, then the Preface of the liturgical time is said. When there is no such Preface for the liturgical time, the common Preface should be said.

9. In every Mass except the third Mass of Christmas and the Mass of Palm Sunday, the last Gospel is always the beginning of the Gospel according to St. John.

COMMENTARY.

The reform of the Breviary and the Missal introduced by Pope St. Pius X had for its chief purpose the restoration of the Sunday office and Mass to its original place of honour and the revival of the ancient practice of the weekly recitation of the whole psalter. These were but the first steps in a reform that was intended to extend to the actual texts of the liturgical books. In subsequent years the study of the problems continued. The changed conditions in the lives of priests engaged in the activities of the pastoral ministry have focussed attention on the difficulty they experience in accommodating a form of prayer, that of its nature and origin was intended for choral recitation in monasteries and chapters, to the exigencies of their parochial charges. To this we may add the great progress that the historical study of the Liturgy has made during the last century. In the light of these studies a clearer picture may be formed of the development of our liturgical books and the value of their component parts may be more justly assessed. Inspired by such considerations, numerous proposals have been offered in recent years for a reform of the calendar, the Breviary, and the Missal.

The Decree of the Sacred Congregation of Rites promulgating the new legislation states that there have been insistent pleas from Bishops for a simplification of the rubrics. The ideal would be that the necessity of continual reference to the *Ordo* might be dispensed with. It is this much that the Decree has set out to do, as its title indicates. In accomplishing the task, the new rubrics have introduced a considerable number of changes in the calendar and, at the same time, have effectively reduced the quantity of the office. This has been achieved by the suppression of most octaves, of the rite of the semi-double, and of the first Vespers of most feasts. The suffrage of the Saints has been abolished, and the recital of the *Preces* has been restricted to Lauds and Vespers on certain days. The Australian calendar will allow, in future years, an office of one nocturn on something like two hundred days in each year. When the initial strangeness of the new rubrics has been overcome, it will be found that the selection of each day's office has been simplified. In regard to the Mass, the principal change concerns the number of prayers. The maximum number of prayers has been set down as three, and, as a result of the abolition of the seasonal prayers, a Mass of simple rite need have only one prayer, unless there is some occurring commemoration.

The Congregation has forbidden the publishers of the liturgical

books to make any changes in future editions of these books. It may be taken for granted that the examination of the books will continue with a view to completing the reform that has begun with the rubrics. It is a difficult and delicate task that will undoubtedly take some years.

The changes introduced in this Decree will come into force on the 1st January, 1956.

TITLE I. GENERAL NORMS.

The first section lays down the general norms that govern the application and interpretation of the Decree.

The directives of this Decree apply only to the Roman Rite. Whatever is not specially mentioned in the Decree is to be considered as remaining unchanged. No attempt is made to re-edit all the rubrics of the Breviary and the Missal. When the Decree speaks of changes in the calendar, the word calendar must be understood to include not only the universal calendar of the Roman Rite, but also all particular calendars (e.g., of Dioceses, Religious Orders or Congregations). The new directives concerning the recitation of the divine office apply to both the public and the private recital of the office, unless it is otherwise specifically stated. The present Decree abrogates all contrary indults and customs that may exist.

TITLE II. CHANGES IN THE CALENDAR.

THE SUPPRESSION OF THE SEMI-DOUBLE.

The rank and rite of *semi-double* is suppressed (Tit. II, 1). The liturgical days that now appear in the calendar as of semi-double rite (e.g., the Friday before the vigil of Pentecost) are celebrated as of simple rite, with the exception of the vigil of Pentecost, which is raised to double rite (ibid 2). The feast days of the Saints, formerly celebrated as of semi-double rite, are observed as of simple rite (ibid. 20).

It is not possible to determine exactly the origin of the distinctions in the rank of feasts with which we are now familiar in the Breviary and Missal. Some have sought the origin of the term "double" in the fact that some feasts enjoyed two Vespers; others derive the term rather from the duplication of the antiphons. Callewaert prefers to trace the distinction to the Roman practice of celebrating the two night Offices of the principal feasts. Whatever may be the true explanation, it seems that the distinction between a double and a semi-double was firmly established by the middle of the 11th century (cfr. *Ephem. liturg.* li (1937), pp. 137-143). Among the numerous projects for the reform of the Breviary that have been proposed in recent years, there was a general desire for the suppression of the rite of semi-double. It was

pointed out that in practice it did not effect any real gradation in the solemnity of feasts, being equivalent to a double rite with the addition of *Preces* and common commemorations. The universal calendar contains some forty-two feasts of semi-double rite, and to these should be added the days within a number of octaves, which have also been suppressed, as will be seen below. All in all, the new rubrics will remove more than seventy semi-double offices from the calendar. The new rank of the feast days of the Saints will be discussed later.

SUNDAYS.

The four Sundays of Advent, all the Sundays from the first Sunday of Lent until Low Sunday inclusive, and Pentecost Sunday are celebrated with the rite of doubles of the first class. These Sundays take precedence over all feasts that may occur on the same day or concur with them at first or second Vespers (Tit. II, 3). All other Sundays of the year, formerly celebrated as of semi-double rite, are raised to the rite of doubles; however, for the time being, the antiphons are not doubled (ibid. 5).

When a feast that is a double of the first class (e.g., the Immaculate Conception of Our Lady) falls on the 2nd, 3rd, or 4th Sunday of Advent, it is permissible to celebrate the Mass of the feast, provided that it is not the conventual Mass, even though the Office of the day is that of the Sunday (ibid. 4). Moreover, if the feast of any mystery or title of the Lord (e.g., the Dedication of the Basilicas of St. Peter and St. Paul, 18th November, a greater double) falls on a Sunday during the year, other than doubles of the first class and Septuagesima, Sexagesima and Quinquagesima, the office of the feast displaces the Sunday, which is merely commemorated (ibid. 7).

The office and Mass of an impeded Sunday need no longer be anticipated or resumed (ibid. 6).

The reform of the rubrics introduced by Pope St. Pius X in 1911 did much to restore the dignity and importance of the Sunday office. That work has now been carried a stage further. Even though the Sundays of Lent and Passiontide were first class Sundays and so enjoyed precedence over all feasts, they were observed as of the rite of semi-doubles. Only the first Sunday of Advent was previously a first class Sunday; the others were second class Sundays. A relic of this distinction remains in the allowing of the Mass of a feast of the first class on the last three Sundays of Advent. The provision that the antiphons need not be doubled on Sundays during the year, even though they are of double rite, undoubtedly takes account of the present

arrangement of the Breviary and choir books, and possibly will be introduced when a new edition of these books is authorised.

It would seem that on those Sundays that are doubles of the first class the antiphons must be doubled at Matins, Lauds, and Vespers, as usual, although not now indicated in our breviaries. The elimination of the necessity of anticipating and resuming impeded offices and Masses of Sundays will simplify the calendar.

VIGILS.

Only seven of the seventeen vigils now found in the calendar are retained, the others are suppressed, even those found in particular calendars. The seven vigils are divided into two categories:—

Privileged vigils.	{	Christmas.	Take precedence
	{	Pentecost.	over all feasts.
Common vigils.	{	Ascension.	
	{	Assumption of Our Lady (14th Aug.).	
	{	St. John the Baptist (23rd June).	
	{	SS. Peter and Paul (28th June).	
	{	St. Lawrence (9th Aug.).	

Common vigils that fall on a Sunday are not anticipated on the previous Saturday, as has been customary, but are omitted (Tit. II, 8-10).

OCTAVES.

Only three octaves are retained in the calendar, the octaves of Christmas, Easter, and Pentecost. All other octaves formerly found in the universal calendar or in particular calendars are suppressed (Tit. II, 11).

The days within the three octaves are raised to the rite of doubles. The octaves of Easter and Pentecost take precedence over all feasts that may fall on those days, and they do not admit any commemoration (ibid. 12). Both of these octaves formerly enjoyed this right of precedence, but they admitted commemorations of occurring feasts. The octave of Christmas will continue to be observed as at present, the only day affected being 30th December, the 6th day within the octave, which becomes of double rite (ibid. 13).

As a consequence of the suppression of most of the octaves, it was necessary to provide a Mass and Office for those days that appear in the calendar as "within the octave" or "the octave day". In doing this, some trace of the octaves of the Epiphany and the Ascension have been

retained, becoming, as it were, a "time after the Epiphany" and "after the Ascension". The other octaves have disappeared entirely, apart from the office of the Sundays within the octaves of Corpus Christi and the Sacred Heart, which remain unchanged.

The special provisions for former octaves are as follows:—

JANUARY 2nd to 5th (formerly the octave days of St. Stephen, St. John, the Holy Innocents, and the vigil of Epiphany): These days are week days of simple rite, unless some feast occurs. The *Office*: The antiphons and psalms at all the hours and the verse of the nocturn, are those of the current weekday, as in the psalter; the rest of the office is as on the 1st January, except the lessons, which are from the Scripture assigned to the season, together with their responsories. The *Te Deum* is said. The doxology of the hymns and the versicle of the Short Responsory at Prime are seasonal, as at Christmas. The *Mass* is of the 1st January. The *Gloria* is said, but not the Creed nor the proper *Communicantes*, although the Preface is that of Christmas. Votive Masses and Daily Requiem Masses (*cotidiana defunctorum*), when celebrated as Low Masses, are forbidden on these days (*ibid.* 14).

JANUARY 7th to 12th (formerly the octave of the Epiphany): These days are weekdays of the year, of simple rite. The *Office*: the antiphons and psalms at all the Hours, and the verse of the nocturn are from the current weekday as in the psalter; the rest of the office is as on the feast of the Epiphany, except the lessons, which are said from the Scripture, as assigned to the season, together with their responsories. The *Te Deum* is said. The doxology of the hymns and the versicle at Prime are of the Epiphany. The *Mass* is of the feast of the Epiphany. The *Gloria* is said but not the Creed. The Preface is of the Epiphany, without proper *Communicantes*. Low Masses that are votive Masses or Daily Requiem Masses are forbidden (*ibid.* 15).

JANUARY 13th (formerly the octave day of the Epiphany): The Commemoration of the Baptism of our Lord Jesus Christ. Greater double rite. The Mass and office are those assigned to the octave day of the Epiphany. Should this day fall on a Sunday, and so coincide with the feast of the Holy Family, the Mass and office of the feast of the Holy Family are observed, without any commemoration of the Baptism of our Lord. Moreover, in these circumstances the lessons from the beginning of the First Epistle to the Corinthians are anticipated on the Saturday (*ibid.* 16).

The association of the Baptism of our Lord with the feast of the

Epiphany is well known from the antiphons to the *Benedictus* and the *Magnificat*, which we read in the office of the feast. The Baptism of Jesus, the coming of the Magi, and the miracle of Cana are the three events commemorated. The Birth of the Saviour seems to have been the primary idea of the feast in the Eastern Church, at least in the beginning. When, about the 4th century, the feast of Christmas was introduced into the Eastern Church from the West, the emphasis in the feast of the Epiphany shifted to the Baptism of Christ. About this same period, the West, in its turn, received from the East the feast of the Epiphany, with this difference, that in the West the predominant idea of the feast was the coming of the Magi and the manifestation of Christ to the gentiles. This is evidenced in the sermons preached by St. Augustine and St. Leo the Great. Nevertheless, St. Ambrose and others after him were familiar with the threefold significance expressed in our own office. The commemoration of the Baptism of Jesus became associated especially with the octave day, as we know from a Roman antiphonary of the 12th century in which all the antiphons of Lauds are commemorative of this event.

FEAST OF THE ASCENSION to the VIGIL OF PENTECOST (formerly the octave of the Ascension): These days (excluding the vigil) are week days of Eastertide and are of simple rite, unless some feast occurs. The *office*: antiphons and psalms at all the Hours and the verse of the nocturn are from the current weekday as in the psalter; the rest is as on the feast of the Ascension, except the lessons, which are from the Scripture assigned to the season, together with their responsories. The doxology of the hymns and the versicle at Prime are from the feast of the Ascension. The *Mass* is that of the feast. The *Gloria* is said, but not the Creed. The Preface is of the Ascension, without the proper *Communicantes*. Low Masses that are votive Masses or Daily Requiem Masses are forbidden (*ibid.* 17).

The Mass and office of the vigil of Pentecost, now raised to double rite, remain unchanged. The antiphons, seemingly, are doubled, which presents no difficulty since the office is actually that of the feast of the Ascension (*ibid.*).

SUNDAYS WITHIN FORMER OCTAVES.

The Mass and office of the Sundays within the former octaves of the Ascension, Corpus Christi and the Sacred Heart have not been affected by the suppression of the respective octaves and are celebrated

as now found in the Missal and Breviary, without the commemoration of the octave (*ibid.* 19).

The days formerly within the octaves of Corpus Christi and the Sacred Heart are considered as ordinary weekdays of the year. Any feasts that may fall on these days are celebrated according to the normal rules, and in the event of no feast occurring, the Mass and the prayer of the office is that of the previous Sunday (*ibid.* 18).

FEASTDAYS OF THE SAINTS.

As mentioned earlier, feast days of the Saints now celebrated as of semi-double rite, become feasts of simple rite (*Tit.* II, 20).

Feasts of the Saints now celebrated as of simple rite are reduced to commemorations and do not retain an historical lesson at Matins (*ibid.* 21).

Semi-double feasts, as now celebrated, have three lessons for the second nocturn, on being reduced to simple rite they have only one historical lesson. In 1914 the Sacred Congregation of Rites published a series of abbreviated historical lessons for use when such feasts were merely commemorated at Matins because of the occurrence of some greater festival. These may be used as the lesson on the reduced feasts.

With regard to simple feasts reduced to a commemoration, there is no special difficulty when they appear in the calendar as such. For instance, the feast of St. Valentine, 14th February, is of simple rite, and so will become merely a commemoration without any historical lesson; the three lessons of the nocturn will be from the Scripture assigned to the season. A further glance at the calendar will show that already a number of feasts appear there as commemorations. Not all of these are mere commemorations, some are feasts of simple rite permanently commemorated on another feast. By way of example we notice that the feast of St. Peter Chrysologus falls on 4th December, and on the same day we commemorate St. Barbara. St. Barbara is, even now, merely a commemoration, and consequently has no historical lesson. On the other hand, 15th January is the feast of St. Paul, the first hermit, of double rite, and the feast of St. Maurus, Abbot, of simple rite. The office, then, is that of St. Paul, with a commemoration of St. Maurus and the 9th lesson of St. Maurus. In accord with the disposition of the new rubrics, the feast of St. Maurus becomes a commemoration without the historical lesson. In practice, the 9th lesson will be suppressed not only on simple feasts such as that of St. Valentine, but also on those

which now appear in the breviary as commemorated feasts with a 9th lesson such as St. Maurus.

OFFICE OF THE WEEKDAY DURING LENT.

When a feast that is of lesser rite than a double of the first or second class falls on a week day during Lent or Passiontide (i.e., from Ash Wednesday until the Saturday before Palm Sunday), it is permissible to say the office (in private recitation) and the Mass of either the week day or the feast (*ibid.* 22).

By virtue of this rubric, the choice between the Mass of the feast and the Mass of the week day during Lent, hitherto allowed, has been extended to the private recitation of the office. The discussions on the reform of the calendar have invariably sought the restoration of the Lenten offices to their position of importance.

TITLE III. COMMEMORATIONS.

The number of commemorations both in the office and in the Mass has been considerably modified.

Certain commemorations must always be made, and they also enjoy absolute precedence over all others. These are the commemoration of:—

- (a) any Sunday
- (b) a feast of the first class
- (c) a weekday of Advent or Lent
- (d) a weekday and Saturday of September Quarter Tense
- (e) the greater Litanies (25th April). (Tit. III, 2.)

Apart from the above and after them, other commemorations may be made, provided that the number of prayers never exceeds three, and subject also to the following rules:—

- (a) *NO* commemoration is allowed:
 - i. on a Sunday or feast of the first class
 - ii. on a privileged week day (Ash Wednesday and the Monday, Tuesday, and Wednesday of Holy Week) or vigil (Christmas and Pentecost).
 - iii. in a sung Mass
 - iv. in a solemn votive Mass.
- (b) *ONE* commemoration is allowed:
 - i. on a feast of the second class.
 - ii. on other Sundays.
- (c) *TWO* commemorations are allowed on all other days, either feasts or weekdays. (*ibid.* 3-4.)

Even when a feast is commemorated in accord with the above rules, no heed need be paid to a verse in the Short Responsory at Prime proper to it or to any proper doxology for the hymns that it may have (apart from the office of the days within former octaves now suppressed, and described earlier). Likewise, a commemorated feast no longer requires a Creed or proper Preface in the Mass in which it is commemorated (*ibid.* 5).

For instance, when a feast of our Lady is commemorated in the office of the day, the verse, *Qui natus es*, is not said in the Short Responsory of Prime, nor is the doxology of the hymns changed to that proper to the feast of our Lady as has been the practice. Similarly, unless the Mass of the day requires a Creed, this will not be said, nor will the Preface be that of our Lady should the Mass of the day not have a proper Preface.

TITLE IV. CHANGES IN THE BREVIARY.

THE BEGINNING OF THE HOURS.

The *Pater*, the *Ave*, and the *Credo* (when it occurs) at the beginning of the Hours are to be omitted always, both in public and private recitation of the office. Consequently, the Hours will begin in the following manner:—

MATINS: *Domine, labia mea aperies.*

LAUDS, SMALL HOURS, VESPERS: *Deus, in adiutorium meum intende.*

COMPLINE: *Jube, Domne, benedicere.*

In the office of the last three days of Holy Week and of the Dead the *Pater*, *Ave*, and *Credo* are omitted, and all the Hours begin as indicated in the Breviary (Tit. IV, 1-2).

No mention is made of the *Aperi, Domine* in the new rubrics since this prayer is not part of the office, as is evident from the rubric: *laudabiliter dicitur.*

THE END OF THE HOURS.

Similarly at the end of the Hours the *Pater* is omitted, and the *Pater*, *Ave*, and *Credo* at the end of Compline. The Hours will end as follows:—

MATINS (in private recitation), LAUDS, TERCE, SEXT, NONE, VESPERS: with the verse *Fidelium animae.*

PRIME: with the blessing, *Dominus nos benedicat.*

COMPLINE: with the blessing, *Benedicat et custodiat.* (*ibid.* 3.)

THE FINAL ANTIPHON OF OUR LADY.

This antiphon of our Lady is recited only at the end of each day's office, after Compline. The versicle, *Divinum auxilium*, is added after the antiphon (ibid. 4).

THE SACROSANCTAE.

Pope Leo X, in 1885, granted for the recitation of this prayer, an indult for the defects and faults committed through human weakness during the office, and Pope Pius XI, in 1933, attached to it an indulgence of three years. Both the indult and the indulgence have now been transferred to the final antiphon of our Lady (ibid. 4).

THE HYMNS.

Hymns that are proper to certain Hours of the office of some Saints are to be omitted, not transferred, when it is not possible to recite them at the Hour to which they are assigned. For instance, on the feast of St. Mary Magdalen (22nd July) the present rubrics direct the hymn, *Pater superni*, assigned to Vespers, to be said at Matins when it is not said in either the first or second Vespers; however, according to the new rubrics the hymn will not be transferred.

In the hymn, *Iste confessor*, from the Common of Confessors, the alternate form of the third verse, *Hac die laetus meruit supremos laudis honores*, is to be used at all times, and not, as hitherto, only when the feast does not coincide with the day of the Saint's death, as indicated by the abbreviation *m.t.v.* (ibid. 5).

ANTIPHONS TO THE MAGNIFICAT.

The special antiphons to the *Magnificat* assigned to the weekdays in the time after Septuagesima Sunday are no longer resumed when, for some reason, they are not said on the day to which they are assigned (ibid. 6).

PRECES.

The new rubrics have greatly restricted the occasions on which the *Preces* must be recited. *Preces* will be said only at Lauds and Vespers on certain days. Their use at the other Hours (i.e., Prime, the Small Hours, and Compline) has been abolished. Weekday *Preces* must be said in the office of the week day at Lauds and Vespers on:

- i. Wednesday and Friday of Advent, Lent, and Passiontide.
- ii. Wednesday, Friday, and Saturday of Quarter Tense, with the exception of the Quarter Tense after Pentecost Sunday (ibid. 7).

THE SUFFRAGE OF THE SAINTS.

The Suffrage of the Saints and the Commemoration of the Cross,

recited in place of the Suffrage during Eastertide, have been suppressed (ibid. 9).

THE ATHANASIAN CREED.

The "Athanasian" Creed is to be recited at Prime only on Trinity Sunday (ibid. 10).

FIRST VESPERS.

At present in the Breviary all feasts of semi-double rite and higher have first Vespers. In future only feasts of doubles of the first and second class and Sundays will have first Vespers. This applies not only when the Vespers are to be said in their entirety as of the office of the following day, but also when they are said from the Chapter or simply commemorated. The *commemoratio sequentis* will, then, appear much more rarely in the office of Vespers (ibid. 11).

THE LESSONS AT MATINS.

The new legislation has, in accord with its purpose of simplifying the rubrics, put an end to the necessity of beginning each book of the Scripture assigned to the seasons. When the lessons of the Scripture, together with their responsories, cannot be said on the day to which they are assigned, they are omitted, even when the lessons are from the beginning of one of the Sacred Books.

On the feast days of the Saints that have no proper lessons assigned for the first nocturn, the lessons are taken from the current day of the Scripture assigned to the season, or, in the event of there being no lesson from the Scripture for the particular day, from the appropriate common of the Saints (ibid. 13-14).

THE ARRANGEMENT OF THE OFFICE.

(a) The office of Sundays and of feasts of the first class remains unchanged, apart from the details previously mentioned.

(b) On feasts of the second class and on feasts of double rite of the Lord and of our Lady, the office, that at present is a solemn office throughout the day, will follow the order of a solemn office only at Matins, Lauds, Vespers, and Compline. At these Hours the office is recited from the proper or from the common. At the Small Hours (Prime - None) the hymns, antiphons, and psalms are those of the current weekday, as in the psalter; the rest is from the proper or common.

(c) On all other feast days, vigils, and week days the office at all the Hours is recited as at present from the psalter and the proper, unless special antiphons and psalms are assigned for Matins, Lauds, and Vespers (ibid. 12).

TITLE V: CHANGES IN THE MISSAL.

THE CALENDAR.

The changes in the calendar previously discussed apply also to the Missal. For example, it is no longer necessary to resume or anticipate the Mass of an impeded Sunday. The Masses appointed for the days formerly within certain octaves have been indicated. The prayers that appear in the Missal for the commemoration of octaves now suppressed will be omitted. The Masses of the suppressed Vigils may not be used.

THE CHOICE OF THE MASS.

As mentioned (Tit. II, 4), when a feast with the rite of a double of the first class falls on the 2nd, 3rd, or 4th Sunday of Advent, it is permissible to say the Mass of the feast, provided that it is not the conventual Mass. On week days during Lent and Passiontide, the Mass may be either of the week day or of an occurring feast, provided that the feast is not a double of the first or second class, in which instance the Mass of the feast must be said (Tit. II, 22).

When a commemoration of some Saint must be made in the Mass of a week day during the year (i.e., outside Advent, Lent, Passiontide, Quarter Tense, Octaves, Rogation Monday, and vigils), the celebrant may choose to say either the Mass of the weekday or the Mass of the Saint who is commemorated. The Mass of the Saint is said with festal rite, i.e., with the *Gloria*, unless it is celebrated in violet vestments. The office of the day must be commemorated in the Mass. The Creed is never said (Tit. V, 5).

THE NUMBER OF PRAYERS.

The seasonal Prayers or common commemorations (*pro diversitate temporum*) are abolished (ibid. 1).

The rubrics given above (Tit. III) regarding the number of commemorations apply to the Mass. Apart from the five classes of days that must be commemorated always (Sunday, double of the first class, weekday of Advent, Lent or Quarter Tense, greater Litanies), only *one* prayer is said in the Mass of a Sunday or feast of the first class, a privileged weekday or vigil and in sung Mass or solemn votive Mass. *Two* prayers are allowed, if necessary, in the Mass of a feast of the second class or of a Sunday that is not of the first class. Never more than *three* prayers are allowed on any other day, either weekday or feastday.

As the result of the abolition of the common commemorations or seasonal prayers, Masses of simple rite need have only one prayer, unless a commemoration must be made of some occurring feast or

weekday. The prayer indicated by the rubrics as *ad libitum* is one of the common commemorations and will be omitted. In private votive Masses, the number of prayers will be not less than two nor more than three; the second prayer being that of the office of the day, and the third of a commemoration that may occur. Should the rubrics prescribe no third prayer, two prayers are sufficient, but the celebrant may add a third of his own choice. In a low Mass of simple rite the rubrics of the Missal have allowed the celebrant to add prayers of his own choice after the prayers prescribed by the rubrics or by the Ordinary and this may still be done, provided that the total number of prayers is three and no more. The present Decree allows but one prayer in a solemn votive Mass and since this rubric is not restricted to those Masses that are sung, the rule will also apply to a low Mass that enjoys the privileges of a solemn votive Mass, as the votive Mass of the Sacred Heart celebrated on the first Friday of the month as part of the special devotions in honour of the Sacred Heart.

THE PRAYER *FIDELIUM*.

The obligation to add this prayer to the prayers of the Mass on the first free weekday of each month or on the Monday of each week has been abolished. However, the corresponding obligation of the conventual Requiem Mass on these days remains unchanged (*ibid.* 3).

NUMBER OF PRAYERS IN REQUIEM MASSES.

Sung Requiem Masses have only one prayer. Votive Requiem Masses celebrated as low Masses *may* have three prayers (*ibid.* 2).

Votive Masses of the Dead are of simple rite, hence this directive brings them into line with the general rule laid down for the number of prayers in a Mass of simple rite. Four different formularies are given in the Missal for Requiem Masses, apart from the Masses of All Souls' Day, viz., the first Mass of All Souls' Day, the Mass on the day of death or burial, the anniversary Mass and the Daily Requiem Mass (*cotidiana*). The first three of these are used in circumstances determined by the rubrics and are known as privileged Requiem Masses. These Masses all have only one prayer. The formulary of the Daily Requiem Mass is used at times other than those specified for the above Masses, and is practically the equivalent of a private votive Mass. The Missal gives three prayers in this formulary, but in virtue of the new Decree it is necessary to say only one prayer, although three, not more, may be said according to the choice of the celebrant. If the celebrant wishes to add prayers to the one of the Mass itself, he must add two in order to retain the uneven number of prayers.

THE ORATIO IMPERATA.

In addition to the days on which an *oratio imperata* not imposed *pro re gravi* is excluded by the rubrics of the Missal, this prayer is omitted on all Sundays, in any sung Mass and whenever three prayers are already prescribed by the rubrics (*ibid.* 4).

The *oratio imperata simpliciter* is, therefore, excluded:—

- i. on doubles of the first and second class
- ii. on all Sundays
- iii. on privileged weekdays, vigils and during octaves
- iv. in all sung Masses
- v. in solemn votive Masses
- vi. whenever three prayers are prescribed by the rubrics.

THE SEQUENCE *DIES IRAE*.

The sequence *Dies irae* may be omitted in all Requiem Masses except:—

- i. the Exsequial Mass celebrated before the corpse or even when the corpse, for some reasonable cause, is not present;
- ii. the principal Mass, or otherwise the first Mass, on All Souls' Day (*ibid.* 6).

The celebrant may say the Sequence in other Requiem Masses, if he wishes. It is no longer required in the Daily Requiem Mass even though only one prayer is said.

THE CREED.

The Creed is said in the Mass only on the following occasions:—

- i. on all Sundays and on all feasts of the first class
- ii. on feasts of the Lord and of our Lady
- iii. on the natal days (anniversary of the deaths) of the Apostles and Evangelists
- iv. on feasts of Doctors of the universal Church
- v. in solemn votive Masses when sung. (*ibid.* 7.)

It will be noted that this list introduces some changes in the days on which the Creed will be said. By way of example, the feasts of St. John the Baptist (June 24th) and St. Patrick (in the Australian calendar) will now both have a Creed in the Mass because both are doubles of the first class. On the other hand, the feasts of St. John before the Latin Gate (May 6th) and the Apparition of St. Michael the Archangel (May 8th) will no longer have a Creed in the Mass, unless they are celebrated in some place as doubles of the first class. As previously indicated (Tit. III, 5), the Creed will not be said because a

feast that is commemorated in the Mass enjoys a Creed (e.g., a commemorated feast of a Doctor of the Church).

THE PREFACE.

The Preface to be said is that proper to the Mass. If the Mass has no proper Preface, the Preface of the season must be used or, in the absence of a seasonal Preface, the Common Preface (*ibid.* 8).

The Preface of an occurring commemoration is not used, even though it may be proper to the commemoration, e.g., commemorated feast of our Lady (*cft.* Tit. III, 5).

THE LAST GOSPEL.

The beginning of the Gospel according to St. John is always read as the last Gospel of the Mass except on two occasions:—

- (a) in the third Mass of Christmas Day
- (b) on Palm Sunday. (*ibid.* 9.)

P. L. MURPHY.

Homiletics

AT BETHANY.

In the April number of the A.C.R. we saw that a great special section of St. Luke's Gospel, embracing the 412 verses that run from 9:51 to 19:27, is framed within the extra-Galilaean ministry of the Ascent to Jerusalem. The section contains no less than 57 pieces, and it is only at the 51st of these that St. Luke again joins company with the narrative of St. Mark, following with him the sequence which includes the blessing of little children, the rich young man, the third announcement of the Passion, the blind man of Jericho. The parable of the Minae or Pounds, proper to St. Luke, finishes this Lucan Gospel of the Ascent.

The Ascent seems to take the form of three great missionary circuits. It is only the third of these that ends within Jerusalem, on Palm Sunday and in Passion Week. We can make no attempt at assigning the end of the second circuit, the circuit which is indicated in verse 22 of chapter 13: "He was passing on through cities and villages, teaching and continuing on his way to Jerusalem". But a similar indication at 10:38 does allow us to make a geographical fixture and also, it seems, a highly probably time fixture for the first circuit. In that verse we find our Lord with His disciples at Bethany, the time being, most probably, the week before the feast of the Dedication, which, as we saw, began on or about the twentieth of December in that year. We happen to know from St. John's Gospel that the weather at Jerusalem about the 20th of December was severe. If the day of arrival at Bethany was also a cold day, the warm hospitality of that privileged home of Martha and Mary would be all the more appreciated.

Our Lord and His disciples were coming up from Jericho by the old road which passed, not around the southern slope of Mount Olivet, as travellers do to-day, but over the shoulder of the mountain. The location of Bethany has been somewhat confused by the desire to bring it close to the traditional tomb of Lazarus, which is at present the Mohammedan village of El Azariyeh (Lazarion). Lazarus, of course, was entombed outside the ancient village. The position of ancient Bethany (15 stadia from Jerusalem—3000 yards) was a few hundred yards away from the present village, somewhere near where the French Passionists have their monastery now. The site is a little platform on the eastern slope of Olivet, and a pleasing place.

The five verses in which St. Luke describes our Lord's visit to Bethany, on that December day, make a charming picture, dear to the piety of the faithful and dear to artists. We used to read it in the Liturgy four times a year—on the feast of St. Martha (July 29), on the feast of the Assumption of the B.V. Mary, on the fifth day within the Octave, and on the Octave Day of the same feast of the Assumption. Liturgical changes have been gradually depriving us of thus reading it in a liturgical setting. St. John Eudes took it away from us on August 19, the Immaculate Heart of Mary on August 22, and the new Mass composed after the dogmatic definition of the Assumption has quite another Gospel. The feast of St. Martha, although it will be only a simple from July, 1955, will retain the pericope in the Mass, but not in the Office.

We hope, however, that the rich homiletic materials joined to this Gospel in the old Breviary will not be forgotten. We refer especially to the large extracts from St. Augustine's sermons 26 and 27, *de verbis Domini*, read on July 29, August 15 and 19. The full texts of the sermons are found in Migne P.L. (*Sermones* ciii, civ; Tome 38, coll. 613-618). They are indeed two delightful sermons, the teaching of which is well represented by the Breviary excerpts.

It is most likely that the Divine Master had spoken the parable of the Good Samaritan on the way from Jericho, near the place where the Inn of the Good Samaritan is still pointed out to pilgrims. The twofold love of God and neighbour, therefore, the disciples had heard enunciated and explained on the road; at Bethany that some twofold charity appears exercised. Whether this connection was in the mind of St. Luke or not, it is not negligible, and has been beautifully noted by Venerable Bede. "This section (the Bethany passage)" he says, "is happily connected with the preceding one (the Good Samaritan passage). The lawyer's question had evoked the doctrine of twin charity in words and parable; the scene at Bethany presents that same twin charity in reality and truth. Really, those two sisters, beloved by the Lord, show forth the two spiritual lives wherein Holy Church is exercised here. Martha stands for the active life whereby we are joined in charity to our neighbour; Mary exemplifies the contemplative life which yearns with love after God".

As we shall see, the distinction between the active and contemplative life is not the direct lesson of the scene at Bethany, but it is a corollary which has never ceased to be drawn from it. The two types are certainly to be found in Martha and Mary, but it is not exegesis to

say that Christ our Lord declared the contemplative life to be better than the active.

The house at Bethany to which our Lord directed His steps has disappeared completely. No one pretends to know where precisely it was, although native guides point with assurance to definite sites outside the true area of Bethany, and, no doubt, the Benedictine nuns of the convent founded there by Queen Melesinda in the twelfth century, and presided over by Melesinda's sister, the Abbess Judith, thought that they were living their cloistered lives in the house of Martha and Mary. One thing we can say with some assurance. The house of Martha and Mary was a rather opulent type of house. The Breviary is quite in accord with the Gospel picture of that Bethany family, when it describes Martha as "*nobilibus et copiosis parentibus nata*". Mary, her sister, could disburse a sum which was equal to the earnings of a workingman's year for a jar of genuine nard from the *jatamansi* plant that grew on the Himalayas.

Since the family was well off, the house would have had several rooms and, no doubt, a spacious reception room, the oriental divan. There would be a special place for a distinguished guest on one of the couches or sofas, and room for twelve or more visitors. We cannot say for certain whether the Apostles accompanied their Master to the house (the text does not say so), but we may presume they did, if we are to explain the "much serving".

We know from St. John that the two sisters had a brother named Lazarus, but he does not appear in St. Luke's narrative. Either he was not at home, or he was sick (as many commentators suppose), or St. Luke is not concerned about his presence. He does not enter into the lesson of the episode.

Martha does the honours as hostess—"a certain woman named Martha received him into her house". She was, it seems, unmarried, for if it were otherwise, the welcome, according to oriental custom, would have been given by her husband. She appears as the mistress of the house, from which we can conclude that she was older than her sister, Mary. We cannot help remarking that her name suits her, for Martha is an Aramaic name meaning precisely Mistress or Lady of the House. St. Luke and St. John agree entirely in depicting her as an active, energetic woman. Mary, her sister, is also one and the same type in the pages of these two evangelists.

It is easy to see that this is not our Lord's first visit to the hospitable home of Bethany. St. Luke's charming narrative, and still

more the vivid pages of St. John, show an atmosphere of familiarity—the familiarity of old friendship. “Jesus”, says St. John, “loved Martha and her sister and Lazarus”. It is no wonder that those who wish to be friends of our Lord love the memory of Bethany.

Martha was hostess; she felt that she was; and she meant to be equal to the occasion. She knew who Jesus was. A few months later, at the tomb of her dead brother, we hear her saying: “Yes, Lord, I have believed, and do believe, that thou art the Christ, the Son of God, who was to come into the world”. All her love for the Master she wished to put into the hospitality of that day. She would be a royal hostess and—can we blame her?—she was excited about it.

Jesus, who had come into the world to be the Light of the World, did not waste time on social inanities. He responded exquisitely to the courtesy of the hostess, but, as soon as He was seated, He began to speak of that usual general theme of His mission: the kingdom of God. Martha would have wished to listen to Him, and she surely kept her ears alert, but she was intent on the preparations for the table. Is not the “table” the very emblem of hospitality?

St. Luke, with the instinct of an artist, or perhaps because that artistry was in the narrative as he received it at Bethany itself, years later, does not begin by an immediate description of Martha’s “Marthanness”. He turns his attention to the other sister and notes her rather surprising conduct. Mary is not interested in the kitchen nor in the laying of a table. She calmly detaches herself entirely from the preparations. She wants to be a listener only. “Martha”, says St. Augustine, “was intent on giving food, Mary on enjoying food of another kind”. With a special verb (*parakathestheisa*) and a little particle (*kai*), and with the use of the imperfect tense of the verb “to hear”, the evangelist presents Mary. It was not enough for her to snatch some words from the instruction of the Master—she wanted everything. She did not as much as keep on her feet, as one ready to join in the service of hospitality. She *even* took the attitude of a disciple; she seated herself on the ground at the feet of our Lord, and *began* and *continued* tranquilly to hear His words. Some critics would say that she was a “cool customer”, and we are afraid that Martha was somewhat of that opinion.

Poor Martha would also have wished to “adhere” to the Lord, for she was of those in whom the words of the Psalm find an echo: “As for me, my good is to be near to God” (Ps. 72: 28), but she was divided by cares that were not all unified in one. St. Luke’s language,

as usual, is accurately expressive: "Martha was pulled about by her cares for much service".

The movements of her soul within, like the bustle of her external activity, were not perfectly united, but (to coin an adjective from St. Luke's verb) *perispastic*. This is the only place in the N.T. where the verb *perispaomai* occurs, but St. Paul uses a privative adverb derived from it to express the undividedness of virginal service of God—"assiduous attendance on the Lord without distractions" (1 Cor., 7:35). Really, "distractions" is a very literal translation of St. Luke's word, though slightly less expressive. We rather like Father Kleist's new American translation: "Martha, meanwhile, was all in a flutter, trying to provide ample cheer". He adds, "for the guests", which is exceeding the limits of the evangelist's words.

We do not like attempting to examine Martha's conscience. Was she bitten by a little jealousy at her sister's tranquil happiness? Was her patience giving way under the strain of her anxiety to be up to standard? Whatever the complex might have been, she stood in front of our Lord and spoke her mind. Her language sounds a little rude, but the tones of the speaker's voice may have mitigated the bluntness of the appeal: "Lord", she said, "is it no concern of thine that my sister has been leaving me to do the service alone? Tell her, therefore, to join in helping me". In the Gospel we find the phrase: "Is it no concern of thine" addressed to our Lord on two occasions only, here and in St. Mark's account of the panic of the Apostles in the storm (Mark 4:38). In both instances, we think, there is some tinge of excited discourtesy. Emotional states are not conducive to the best manners.

Our Lord's reply to Martha's interpellation is solemn, but not severe; the repetition of her personal name may even convey a nuance of affectionate esteem: "Martha, Martha, you are anxious and troubled about many things. Of one thing there is need. For Mary has chosen the good part, which shall not be taken from her". Our Lord does reprove in Martha that *merimna*, or anxious, solicitous care which, when applied to temporal things, divides the soul. That division or dispersion of her tranquillity over a number of concerns was visible even in an external perturbation or bustle of activity.

What did our Lord say after that? Did He refer to the preparation of the meal and tell Martha that very few dishes would meet the need of hospitality that day? There are three chief variations of reading in the manuscripts, only two of which are worthy of serious consideration. Splendid authorities like the two great fourth century

codices, Sinaiticus and Vaticanus, Origen and the Bohairic Coptic version read literally: "Of few things there is need or of one". This reading is received by many competent critics, and a good defence of it will be found in Lagrange's Commentary on St. Luke. If it is the genuine reading, there would be a reference to dishes, although the "one" may shade off into the spiritual meaning of what follows: "Mary has chosen the good part".

Our Latin Vulgate reads: "Of one thing there is need" (*porro unum est necessarium*). This reading is attested by the greater number of Greek manuscripts and has, we think, increased its credit through being attested in the third century papyrus 45. After much hesitation we think that it should have our preference.

In this case the meaning is evidently spiritual. The "one thing" is the seeking of the kingdom of God, the hearing of the word of God. When that woman in the crowd beatified the Mother of Jesus because she was the mother of so great a son, His answer was: "Yea, rather, blessed are they that hear the word of God and keep it".

If we study the Gospels closely we shall find that this spiritual teaching of the "*unum necessarium*" is much more in the manner of our Lord, more in keeping with His warnings against temporal solicitude, more in keeping with His own affirmation: "My food is to do the will of Him who sent me". To keep the soul attentive to God is the one all-important thing. Consequently it is the particle "for" (which is critically certain) that joins the assertion of the "one thing necessary" to the praise of Mary. "For Mary has chosen the good part which shall not be taken away from her".

Although the teaching on the two lives, active and contemplative, easily grafts itself on this Gospel and is copiously set forth by St. Augustine in the two sermons mentioned above, it was not our Lord's intention to declare a contemplative life better than an active one. He preferred Mary's dispositions that day to those of Martha. Martha's hospitality was admirable and really praiseworthy, but she was reprehensible (and, therefore, failed to choose the good part) in allowing herself to be dominated by the distractions of temporal preoccupation. The portion chosen by Mary was the "good" part (the Vulgate translates it the "best"), namely, the spiritual part to which no other can be compared, for it is the life even of all activity which is really good.

W. LEONARD.

Notes

During the Marian Year, there appeared a study¹ of this prayer, which is the oldest we possess of those that do honour to the Mother of God. The original text is to be found among the collection at Manchester, known as the John Rylands Library. SUB TUUM It is on a small leaf of papyrus, written on one side PRAESIDIUM only, and was published first by C. H. Roberts² in 1938. In that collection it ranks second in importance to the fragment of St. John's Gospel—the earliest we have—that belongs to the first years of the second century.

Scholars have dated this fragment as either third or fourth century and have located it as coming from Lower Egypt. The right hand edge of the leaf has been mutilated, and the necessary reconstruction was carried out by Pere Mercenier³ of the monastery of Chevetogne. The text⁴ is as follows:

Rylands ms.	Roman Liturgy	Ambrosian Liturgy
[Γ]πὸ [τὴν σὴν]	Sub tuum	Sub tuam
εὐσιπ[αρχ]αν]	praesidium	misericordiam
καταφε[ύγομεν]	confugimus, sancta	confugimus
Θεοτόκε· τ[ὰς ἡμῶν]	Dei Genitrix; nostras	Dei Genitrix; nostram
ἱκεσίας μὴ πα[ρ-]	deprecationes ne des-	deprecationem ne in-
είδης ἐμ̄ περιστὰς[ε]	picias in necessitatibus	ducas in tentationem
ἀλλ' ἐκ κινδύνου	sed a periculis cunctis	sed de periculo
ῥῦσαι ἡμᾶς· [ἡ]	libera nos semper	libera nos
μόνη ἀγνή [καί]	Virgo gloriosa	sola casta
ἡ εὐλογ[ημένη]	et benedicta.	et benedicta.

The original Greek text is written in ornamental letters and it has been suggested that it was intended as the model for an inscription. In grammatical form it conforms to the strictest canons, with the one exception that it carries an augment into the subjunctive.

The Roman version confirms the well-known link between that liturgy and Egypt. The "praesidium" scarcely does justice to the

¹Written by Mgr. Igino Cecchetti (author also of the article on the same subject in the *Enciclopedia Cattolica*, Vol. XI, p. 1469) in the Sept.-Oct. number of the review "*Regalità di Maria*".

²Catalogue of the Greek and Latin papyri in the John Rylands Library III, Theological and literary texts, pp. 46-47, by C. H. Roberts, Manchester, 1938.

³F. Mercenier, *L'Antienne Mariale grecque la plus ancienne*, in "*Le Muséon*" 52 (1939) p. 231.

⁴The portion within brackets is based upon the reconstruction of Pere Mercenier. The original was, of course, in uncial letters and without accents.

original Greek, which signifies the loving care and solicitude of a maternal heart; "sancta" is an addition, as also is "cunctis" in line 7. "Semper", as the Gregorian melody confirms, belongs to the "libera nos" in the Roman version; it should have gone with the "Virgo", as it does, e.g., in the Confiteor, and it supposes an epithet of Our Lady that is not in the original text; likewise, "gloriosa" is a Roman addition; the original contained an allusion to the immaculate purity of the Mother of God when it described her as "the only pure and blessed one".

The Ambrosian, as always, is linked with the Byzantine form; "ne inducas in tentationem", however, is not a translation of the Byzantine version, but an obvious corruption from the "Pater Noster".

Not only is this prayer the oldest known in honour of our Heavenly Mother; it is also among the most widespread in use. In the Roman rite it is used as the antiphon for the "Nunc Dimittis" in Compline of the Little Office of Our Lady; it occurs in part in feasts of Our Lady, e.g., the Maternity; the Dominicans use it in Compline for feasts of the Blessed Virgin; the Jesuits, Salesians and Marist Brothers make frequent use of it in their exercises of piety. It is used in Masses of Our Lady in the Ambrosian rite, and it is sung by the people in many of their devotions with a melody proper to their rite. The Greeks use it as the conclusion of Vespers. The other Eastern rites use it extensively, the Maronites perhaps most of all.

The tone of the prayer suggests a time of peril, possibly the persecution of Decius or Valerian of the mid-third century. It is important to note that the term THEOTOKOS, Mother of God, was in common use well before the Council of Ephesus (431 A.D.). The finding of this ancient papyrus has closed all discussion on this point.

Our own title of Our Lady as "Help of Christians" is merely a modern version of an age-old belief and practice of seeking protection and safety within the enfolding arms of the Mother of God. Whether the perils be from pagan persecutors, from the Turks, or from the modern inheritors of these ancient cruelties, the Mother of God will be the sure help of a Christian people.

F. A. MECHAM.

Book Reviews

SCHRIFTEN ZUR THEOLOGIE, by Karl Rahner, S.J. Benzinger Verlag, Einsiedeln, 1954. 414 pp.

This is an excellently printed and published collection of theological essays by Professor Karl Rahner. Such themes as the following appear: development of dogma; Christology; Mariology; grace and the supernatural; concupiscence, etc. The writings gathered in this volume are not appearing in print for the first time. Already they have been published in various reviews, especially in the justly celebrated *Zeitschrift für katholische Theologie*, organ of the theological faculty of the Innsbruck University, to which Professor Rahner's name adds such lustre. It is good to have these most valuable articles, scattered through many different reviews, thus gathered in one place, especially as to-day some of the issues of the original articles are hard to come by because of war-time destruction. Besides the essays in this collection, Fr. Rahner has written many others which, one sincerely hopes, will shortly appear in other volumes.

The reviewer finds it hard to speak with moderation of the volume before him. In his mind, the author is among the leading Dogmatic Theologians in the Church to-day; and this volume marks a most significant contribution to Dogmatic Theology. The only drawback he sees is that Professor Rahner's German is extremely rugged and most unappetising to the translator. Certainly on intrinsic merit, the whole volume should be englished for those who do not read German. These, if they wish to test for themselves the value of some of Karl Rahner's ideas, can refer to the *A.C.R.*, October, 1952, and January, 1953, and to *Theological Studies*, June, 1953, where his theory of Concupiscence and of the Supernatural (both of which are represented in the volume under review—pp. 377-14 and 323-37) are at least to some extent studied.

Perhaps the salient merit of Karl Rahner is the depth and originality of his thought. A theologian, no matter how familiar he may be with the theme Fr. Rahner handles, will find that Fr. Rahner forces him to re-think it and to see new vistas and ramifications. The article on the Immaculate Conception (223-239) is a typical example. There is explained in a most profound and illuminating way the significance of the time-difference between the justification of Our Lady and our justification. She received it from the first moment of her existence; we only after we have existed perhaps ten months. Thus is made visible the difference between her and our link with the Redemption. Her link is unique; among all the redeemed, she alone *must* be redeemed, if the Redemption is to be "victorious". We may in fact be damned; yet the Redemption itself is "victorious" (233-236).

Another grand quality in Fr. Rahner is the thoroughness and minute care with which he goes to work. The first section of his essay on Monogenism (253-323) is an illustration. Here Fr. Rahner con-

ducts his examination of the statements of the Magisterium with an exquisite, an almost morbid, diligence; and, as always, with rich scholarship. Does any living theologian equal him in his critical acumen? One reads Fr. Rahner with a sense of great security, knowing that there will be no wild flights of fancy, that whatever of speculative theology there will be will arise only from a most searching and (one should add) reverent probing of the Magisterium.

The essay entitled: "Theos in Neuen Testament" (91-169) is a fine specimen of Karl Rahner's masterly knowledge of Scripture and his investigations into scriptural themes. The conclusion of this exhaustive study of the meaning of God in the New Testament is, stated in general terms, that God refers to the Father, as does *Deus* in the Liturgy. We are, then, adoptive sons of the Father, not precisely of the Blessed Trinity. . . . The mention of this point suggests another most attractive side to Fr. Rahner: though he can be tantalisingly obscure at times, never is he the dry-as-dust, merely academic theologian; always he writes personally and humanly; his master-thoughts are those that have a personal appeal and can be well preached. One feels that this eminent theologian is the most understanding of men, one who has seen deeply into the boundless love of God for men and makes it his business as a theologian to present this, even glowingly, to his readers.

Besides his impressive equipment as a positive theologian, Professor Rahner is a metaphysician of rare calibre, and a most staunch Thomist. This is evidenced in almost every essay, conspicuously in those dealing with grace and the supernatural (323-345 and 347-376), and in the metaphysical argument he outlines in favour of monogenism (311-322).

J.P.K.

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WAY TO HAPPINESS, by Bishop Fulton J. Sheen, Ph.D., D.D. Browne and Nolan Ltd., Dublin. Pp. 223, 1955. Price, 15/-.

This latest book from the fertile pen of the well-known orator, lecturer, and author, who seems capable of living a dozen lives in one allotted span, may justly be considered the cream of his deep thought on modern man. Much of the contents of this book has appeared scattered here and there in his many publications (40 books besides numerous pamphlets); but in this volume—so attractively printed and arranged—all his best reflections on modern man and society are gathered in one homogeneous theme. That theme is: all the causes of happiness and of unhappiness are found in the attitude of the human heart towards its three great aspirations and objects: perfect life, truth, and love.

The book may well be called a masterly piece of psychoanalysis, in which the author, with a thorough understanding of the troubled spirit of his fellow-men, lays bare the modern soul with all its fears, anxieties,

frustrations, complexes, neuroses and psychoses, only to pour in the healing balm of God, that brings peace to the heart, light to the mind, and strength to the will. It seeks to transform the heart from its self-centredness to God-centredness, where alone the purpose and joy of life are realized and fulfilled. The theme is old; the presentation is new, adapted to the needs of to-day and to-morrow. It presents the same hand of the divine physician, filled with the same healing-ointments, but the aroma has a new appeal.

No less than sixty aspects of life are considered, weighed, judged, and interpreted by the author; and each one is summed up and nailed in the mind of the reader by one phrase that leaves its indelible mark, frequently blood-stained. He has the gift of jolting one out of oneself, only to make one look into oneself, and learn the beginning of all wisdom: the truth about oneself.

The author first considers the indispensable prerequisite for happiness of life which is a thorough appreciation of the true purpose of life. "No one is dangerously unhappy except the individual who does not know what happiness means. Life is unbearable only to those who are ignorant of why they are alive". He then considers the happiness-begetting attitude towards life, self, God, neighbour, love, sex, children, youth, sacrifice, work, peace, and almost every problem and activity that crowds into the ego of this paradoxical creature who is called man, the mystery suspended between the finite and the infinite.

This book is essentially directed to lay-folk. But the unworthy elite of the Most High will gain a deeper understanding of themselves, and of those committed to their care, by a careful reading of it. If you have already arrived at the christian nirvana, don't bother about this book. But if you have not as yet attained to that state of bliss, you cannot well afford to miss it. Above all, don't be discouraged by the commercial artist's chocolate-box portrait of a truly great man. The best of publishers can make an occasional mistake.

T.M.

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DAMIEN THE LEPER, by John Farrow. London, 1955. Sheed and Ward. 230 pp. 8/6 (Eng.).

The South Seas! You can see the island steamers bound for Noumea, Samoa, and the islands of romance at Circular Quay. Around these often frail and extremely bohemian looking ships cling the memories of Stevenson's grave ("*Under the wide and starry sky*"), of Gauguin's grave, too, in the Marquesas Islands, where for fifty-two years the vivid flowers of the island and the blue waters have mourned the unfortunate painter, of Conrad, Somerset Maugham and, in strange company, Father Damien. Mr. Farrow, a well-known Hollywood director, has given us a very good popular account of Father Damien. The future Father Damien was born at Tremeloo in Belgium in 1840. Reaching the age of manhood he entered the Picpus Fathers at Louvain. After his studies in that town, where Mr. Farrow tells us the University was

founded in the seventh century, being 800 years out in his date, Father Damien volunteered and was sent to the South Seas. Sailing from Hamburg they made a landfall on the Hawaiian Islands on March 18, 1864. The awkward, reticent Fleming began there his lonely missionary work, and until Rev. Dr. Hyde was to make his slanderous accusations, the lonely priest, surrounded by intoxicating beauty, led a useful and good life. Leprosy had appeared among the natives in 1853. In 1866 one hundred and forty lepers were sent to island of Molokai. Father Damien, in 1873, devoted himself, with other priests, to these unfortunates. He became like unto them in all things, even to leprosy. He always remained the rough Flemish peasant, but to the poor native sufferers he was their Father. He died in April, 1889. Even when his grave was filled, the natives refused to leave that grave under a pandanus tree. "Au-ee . . ." went the sad wail. "Au-ee". All over the world, a lament was sounded for a brave and a good man. Alone the Rev. Dr. Hyde, a Congregational minister living in Honolulu, wrote a letter to a colleague in Australia, who published the letter in the *Sydney Presbyterian*. Hyde said Damien "was a coarse, dirty man . . . he was not a pure man in his relations with women and the leprosy of which he died should be attributed to his vices and carelessness . . ." Mr. Farrow has told a most interesting story up to this. Now he puts us very deeply in his debt, because he publishes the full text of the famous letter of Robert Louis Stevenson to Dr. Hyde, written in Sydney on February 25, 1890. Stevenson had knocked about the South Sea Islands, and his anger blazed forth when he saw how Hyde had treated the dead Father Damien's character. Many will buy Mr. Farrow's book not only because of his own work, but to have at hand R. L. Stevenson's celebrated letter. Just one example of Stevenson in action: "*Damien was not a pure man in his relations with women, etc.* How do you know that? Is this the nature of the conversation in that house on Beretania Street . . . This scandal, when I read it in your letter, was not new to me. I had heard it once before; and I must tell you how. There came to Samoa a man from Honolulu; he, in a public-house on the beach, volunteered the statement that Damien had contracted disease from having connection with the female lepers; and I find a joy in telling you how the report was welcomed in a public-house. A man sprang to his feet . . . 'You miserable little ——' (here is a word I dare not print, it would so shock your ears). 'You miserable little ——', he cried, 'if the story were a thousand times true, can't you see you are a million times a lower —— for daring to repeat it? I wish it could be told of you that when the report reached you in your house, perhaps after family worship, you had found in your soul enough holy anger to receive it with the same expression . . .'" The ships at the Quay are getting under weigh for the South Sea Islands . . . *Aloha ae*, Damien. He rests far from the splash of Pacific surf which does not reach that oppressively quiet square before the Picpus Church in Louvain. Flanders guards her son, but his great memory and name will ever range the South Pacific.

T.V.

"OUR APOSTOLATE"; a catechetical review published each term by the De La Salle Brothers at Castle Hill, N.S.W. Subscription, 10/- per year.

Two years ago the Brothers began this publication dedicated to the teaching of Christian Doctrine. It received so favourable a reception that it is now appearing as a regular review in printed form. Its purpose is to assist our religious teachers in fulfilling their mission as the instructors of our youth in Christian Doctrine.

The dozen articles in this number are contributed in the main by the Brothers, but there is also one by a Sister of Mercy of Parramatta, another from St. Joseph's, Mount Street; furthermore, an invitation is issued to religious teachers to submit articles, and it is hoped that teachers will use this review as a means of passing on to others methods of teaching Doctrine that they themselves have found useful.

It is to be expected that different readers will have their preferences among the articles; to the present reviewer, that on Bible History revealed how much use should be made of the Bible itself—as contrasted with manuals—and how very much alive the lesson becomes as a consequence. The problem of obedience and respect is treated in another article; its difficulties are well stated and a few suggestions towards a solution are proffered.

The Catechetical Movement in France is to have a series of articles devoted to it and the first appears in this issue. It is a most interesting study, and one in which the De La Salle Brothers have a historical claim to special competence. May I express the hope that they will give us the results of their catechetical work in Italy also? I remember visiting their head house in Rome, and hearing of the projects in hand to improve catechetical methods.

The Brothers are to be congratulated on this excellent review which supplies a real need, for hitherto there has been nothing of this kind here. We welcome it also as further evidence of the devotedness of our religious teachers to the principal aim of their work—that of moulding the youthful members of Christ's Mystical Body, and we wish it every success.

F.A.M.

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THE MAN JESUS, by George Bichlmair, S.J., translated from the German by Mary Horgan, B.A. Mercier Press, Cork, 1953. pp. 132. 10/6.

In writing this book, Fr. Bichlmair had a very definite thought to convey: "The Son of God took human nature as a man, and we see the beauty and riches of his human nature in all their fulness only if we also take into account the typically masculine characteristics of that nature. "These characteristics are present and the author draws abundantly and intelligently from the four gospels to illustrate them in the course of this book. It is not a new 'life' of Our Lord nor is it a text-book of Scripture. Rather is it an endeavour to present to us the

personality of Christ as it unfolded itself successively before the people of Nazareth, the witnesses of His miraculous powers and the professional theologians of his day. Thus the first two chapters portray Christ as the man of Nazareth and the man in pursuit of a mission. There follow studies of His attitude to woman, His religion regarded from the human standpoint, and His struggle against the narrowness and prejudice of His times.

The study of the Judaism of Christ's time, by defining the world of customs, ideas and religion in which He lived and taught, has already contributed greatly to a better understanding of the gospels. This book offers the priest and well instructed layman some of the results of that highly specialized study without the technical detail which is of particular interest only to the Scripture scholar. Consequently many will find here a new significance and a striking freshness of meaning given to even well known gospel texts.

This short work takes a worthy place among those books which, under the guidance of solid learning, are leading Catholics to a better appreciation of Christ's life on the background of the times in which He lived. Any books which succeed in that task deserve commendation, but particularly one such as this which in almost every page offers some new aspect or thought on that inexhaustible subject.

B.H.



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